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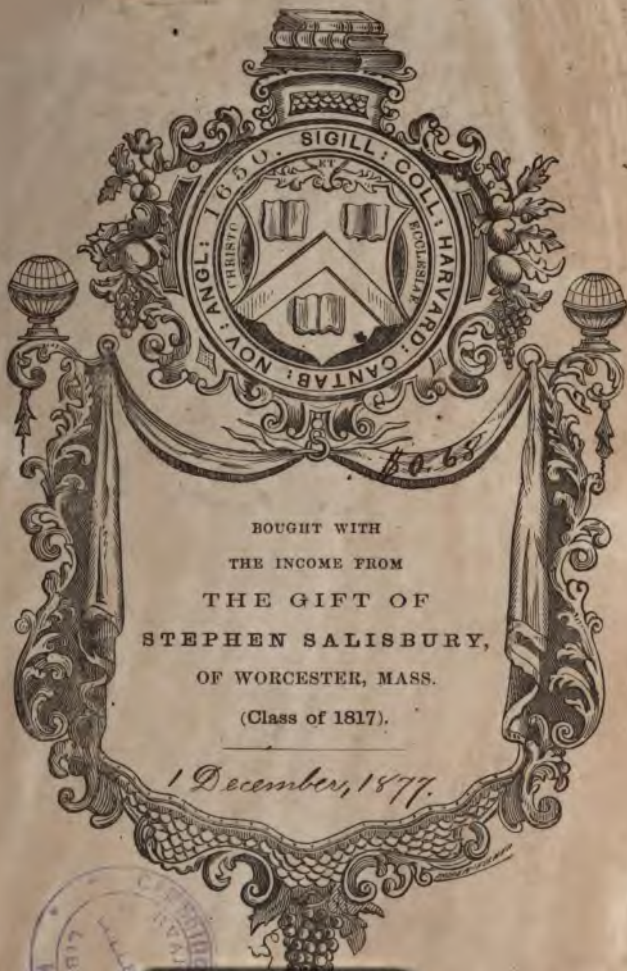
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PREFACE

TO THE SECOND EDITION.

IN the last twenty chapters of this volume, Thucydides sketches the rise and progress of the Athenian Empire in so clear a style and such simple language, that I doubt whether any easier or more instructive passage can be selected for the use of the Pupil who is commencing Greek. And in order to render these chapters still more suitable for such a purpose, I have added to this Edition a Vocabulary for them. I was advised, indeed, by one or two eminent scholars who have introduced this book into their schools, to prepare a Vocabulary for the whole. But as this addition would have materially increased the expense of the work, and

as it is only the pupil's earliest steps that require such assistance, I have been content to supply him with it in this portion only. He will do well, therefore, to begin at the fortieth chapter; and when he has thoroughly mastered the subsequent chapters, go on with the first: as by this course he will arrive last at the hardest part; namely, at those chapters, from the thirty-first to the thirty-ninth, in which Thucydides describes the state of Greece at the close of the Persian War.

SUTTON COLDFIELD,
30th July, 1857.

ΤΩΝ ΕΛΛΗΝΙΚΩΝ

ΒΙΒΛΟΣ ΠΡΩΤΗ.

Ι. ἘΠ' ἄρχοντος μὲν Ἀθήνησι Καλλιάρχου, τῷ δὲ πρώτῳ ἔτει τῆς ἐβδομηκοστῆς πέμπτης Ὀλυμπιάδος, Ξέρξης ὁ βασιλεὺς ἐστράτευσεν ἐπὶ τὴν Ἑλλάδα διὰ ταύτην τὴν αἰτίαν. Μαρδόνιος ὁ Πέρσης ἀνεψιὸς μὲν καὶ κηδεστὴς ἦν Ξέρξου, διὰ δὲ σύνεσιν καὶ ἀνδρείαν μάλιστα θαυμαζόμενος παρὰ τοῖς Πέρσαις. Οὗτος μετέωρος ὦν τῷ φρονήματι, καὶ τὴν ἡλικίαν ἀκμάζων, ἐπεθύμει μεγάλων δυνάμεων ἀφηγήσασθαι. Διόπερ ἔπεισε τὸν Ξέρξην καταδουλώσασθαι τοὺς Ἕλληνας, αἰεὶ πολεμικῶς ἔχοντας πρὸς τοὺς Πέρσας.

ΙΙ. Ὁ δὲ Ξέρξης πεισθεὶς ἤρξατο ναυπηγεῖσθαι κατὰ πᾶσαν τὴν ὑπ' αὐτῷ παραθαλάττιον, Αἴγυπτόν τε καὶ Φοινίκην, καὶ Κύπρον, πρὸς δὲ τούτοις Κιλικίαν, καὶ Παμφυλίαν, καὶ Πισιδικὴν, ἔτι δὲ Λυκίαν, καὶ Καρίαν, καὶ Μυσίαν, καὶ Τρωάδα, καὶ τὰς ἐφ'

Ἑλλησπόντῳ πόλεις, καὶ τὴν Βιθυνίαν, καὶ τὸν Πόντον. Τριετὴ δὲ χρόνον παρασκευασάμενος, κατεσκεύασε ναῦς μακρὰς πλείους χιλίων καὶ διακοσίων. Συνεβάλετο δὲ αὐτῷ καὶ ὁ πατὴρ Δαρείος, πρὸ τῆς τελευτῆς παρασκευὰς πεποιημένος μεγάλων δυνάμεων. Καὶ γὰρ ἐκείνος ἡττημένος ὑπὸ Ἀθηναίων ἐν Μαραθῶνι Δάτιδος ἡγούμενου, χαλεπῶς διέκειτο πρὸς τοὺς νενικηκότας Ἀθηναίους. Ἀλλὰ Δαρείος μὲν μέλλων ἤδη διαβαίνειν ἐπὶ τοὺς Ἑλληνας, ἐμεσολαβήθη τελευτήσας· ὁ δὲ Ξέρξης διὰ τε τὴν τοῦ πατρὸς ἐπιβολήν, καὶ τὴν τοῦ Μαρδονίου συμβουλήν, καθότι προείρηται, διέγνω πολεμεῖν τοῖς Ἑλλησιν. Ὡς δ' αὐτῷ πάντα τὰ πρὸς τὴν στρατείαν ἡτοίμαστο, τοῖς μὲν ναυάρχοις παρήγγειλεν ἀθροίζειν τὰς ναῦς εἰς Κύμην καὶ Φώκαιαν· αὐτὸς δ' ἐξ ἀπασῶν τῶν σατραπείων συναγαγὼν τὰς πεζικὰς καὶ ἰππικὰς δυνάμεις, προῆγεν ἐκ τῶν Σούσων. Ὡς δ' ἦκεν εἰς Σάρδεις, κήρυκας ἐξέπεμψεν εἰς τὴν Ἑλλάδα, προστάξας εἰς πᾶσας τὰς πόλεις ἵεναι, καὶ τοὺς Ἑλληνας αἰτεῖν ὕδωρ καὶ γῆν. Τὴν δὲ στρατιὰν διελόμενος, ἐξαπέστειλε τοὺς ἱκανοὺς ζευῆσαι μὲν τὸν Ἑλλήσποντον, διασκάψαι δὲ τὸν Ἀθω κατὰ τὸν αὐχένα τῆς Χερρόνησου· ἅμα μὲν ταῖς δυνάμεσιν

ἀσφαλῇ καὶ σύντομον τὴν διέξοδον ποιούμενος, ἅμα δὲ τῷ μεγέθει τῶν ἔργων ἐλπίζων προκαταπλήξασθαι τοὺς Ἕλληνας. Οἱ μὲν οὖν πεμφθέντες ἐπὶ τὴν κατασκευὴν τῶν ἔργων, ταχέως ἤνουν, διὰ τὴν πολυχειρίαν τῶν ἐργαζομένων. Οἱ δ' Ἕλληνες πυθόμενοι τὸ μέγεθος τῆς τῶν Περσῶν δυνάμεως, ἐξέπεμψαν εἰς Θετταλίαν μυρίους ὀπλίτας, καταληψομένους τὰς ἐπὶ τοῖς Τέμπεσι παρόδους· ἡγεῖτο δὲ τῶν μὲν Λακεδαιμονίων Συνετός, τῶν δὲ Ἀθηναίων Θεμιστοκλῆς. Οὗτοι δὲ πρὸς τὰς πόλεις πρεσβευτὰς ἀποστείλαντες, ἠξίουσαν ἀποστέλλειν στρατιώτας κοινῇ φυλάξοντας τὰς παρόδους· ἔσπευδον γὰρ ἀπάσας τὰς Ἑλληνίδας πόλεις περιλαβεῖν ταῖς προφυλακαῖς, καὶ κοινοποιήσασθαι τὸν πρὸς τοὺς Πέρσας πόλεμον. Ἐπεὶ δὲ τῶν Θετταλῶν καὶ τῶν ἄλλων Ἑλλήνων τῶν πλησιοχώρων ταῖς παρόδοις ἔδωκαν οἱ πλείους ὕδωρ τε καὶ γῆν τοῖς ἀφιγμένοις ἀπὸ Ξέρξου, ἀπογνόντες τὴν ἐπὶ τοῖς Τέμπεσι φυλακὴν, ἐπανῆλθον ἐπ' οἶκον.

III. Χρήσιμον δὲ διορίσαι τῶν Ἑλλήνων τοὺς τὰ τῶν βαρβάρων ἐλομένους, ἵνα τυγχάνοντες ὀνείδους, ἀποτρέπωσι ταῖς βλασφημίαις τοὺς προδότας ἂν γενομένους τῆς κοινῆς ἐλευθε-

ρίας. Αἰνιᾶνες μὲν οὖν καὶ Δόλοπες καὶ Μηλιεῖς καὶ Πεῖραιβοὶ καὶ Μάγνητες μετὰ τῶν βαρβάρων ἐτάχθησαν, ἕτι γε παρούσης τῆς ἐν τοῖς Τέμπεσι φυλακῆς· Ἀχαιοὶ δὲ οἱ Φθιώται καὶ Λοκροὶ καὶ Θετταλοὶ καὶ Βοιωτοὶ οἱ πλείους τούτων ἀπελθόντων ἀπέκλιναν πρὸς τοὺς βαρβάρους. Οἱ δ' ἐν Ἰσθμῷ συνεδρεύοντες τῶν Ἑλλήνων ἐψηφίσαντο τοὺς μὲν ἐθελοντὶ τῶν Ἑλλήνων ἐλομένους τὰ Περσῶν δεκατεῦσαι τοῖς θεοῖς, ἐπὰν τῷ πολέμῳ κρατήσωσι· πρὸς δὲ τοὺς τὴν ἡσυχίαν ἔχοντας ἐκπέμψαι πρέσβεις παρακαλέσοντας συναγωνίζεσθαι περὶ τῆς κοινῆς ἐλευθερίας· ὧν οἱ μὲν εἶλοντο γνησίως τὴν συμμαχίαν, οἱ δὲ παρῆγον ἐφ' ἱκανὸν χρόνον, ἀντεχόμενοι τῆς ἰδίας μόνον ἀσφαλείας, καὶ καταδοκούντες τὸ τοῦ πολέμου τέλος. Ἀργεῖοι δὲ πρέσβεις ἀποστείλαντες εἰς τὸ κοινὸν συνέδριον, ἐπηγγέλοντο συμμαχήσειν, εἰ ἀντοῖς μέρος τι τῆς ἡγεμονίας συγχωρήσωσιν· οἷς οἱ σύεδροι διεσάφησαν, εἰ μὲν δεινότερον ἡγούνται τὸ στρατηγὸν ἔχειν Ἑλληνα, ἢ δεσπότην βάρβαρον, ὀρθῶς αὐτοὺς ἔχειν ἡσυχίαν· εἰ δὲ φιλοτιμούνται λαβεῖν τὴν τῶν Ἑλλήνων ἡγεμονίαν, ἄξια ταύτης δεῖν ἔφασαν αὐτοὺς πεπραχότας, ἐπιζητεῖν τὴν τηλικαύτην δόξαν. Μετὰ δὲ

ταῦτα τῶν παρὰ Ξέρξου πρέσβεων ἡκόντων εἰς τὴν Ἑλλάδα, καὶ γῆν καὶ ὕδωρ αἰτούντων, αἱ πόλεις ἅπασαι διὰ τῶν ἀποκρίσεων ἀπεδείκνυντο τὴν περὶ τῆς κοινῆς ἐλευθερίας σπουδήν. Ξέρξης δὲ ὡς ἐπύθετο τὸν Ἑλλησποντον ἐξεῦχθαι, καὶ τὸν Ἀθω διεσκάφθαι, προῆγεν ἐκ τῶν Σάρδεων, ἐφ' Ἑλλησπόντου τὴν πορείαν ποιούμενος· ὡς δὲ ἦκεν εἰς Ἀβυδον, διὰ τοῦ ζεύγματος τὴν δύναμιν διήγαγεν εἰς τὴν Εὐρώπην. Πορευόμενος δὲ διὰ τῆς Θράκης, πολλοὺς προσελαμβάνετο στρατιώτας καὶ τῶν Θρακῶν καὶ τῶν ὁμόρων τούτοις Ἑλλήνων. Ὡς δ' ἦκεν εἰς τὸν ὀνομαζόμενον Δορίσκον, ἐνταῦθα μετεπέμψατο τὸ ναυτικόν, ὥστε ἀμφοτέρας τὰς δυνάμεις εἰς ἓνα τόπον ἀθροισθῆναι· ἐποιήσατο δὲ καὶ ἐξετασμὸν τῆς στρατιᾶς ἀπάσης. Ἡριθμήθησαν δὲ τῆς πεζῆς δυνάμεως μυριάδες πλείους ἢ ὀγδοήκοντα· νῆες δὲ σύμπασαι μακραὶ πλείους χιλίων καὶ διακοσίων· καὶ τούτων Ἑλληνίδες τριακόσiai καὶ εἴκοσι, τὰ μὲν πληρώματα τῶν ἀνδρῶν παρεχομένων τῶν Ἑλλήνων, τὰ δὲ σκάφη τοῦ βασιλέως χορηγούντος. Αἱ δὲ λοιπαὶ πᾶσαι βαρβαρικαὶ κατηριθμοῦντο· καὶ τούτων Αἰγύπτιοι μὲν διακοσίας παρέσχοντο, Φοίνικες δὲ τριακοσίας, Κίλικες δὲ ὀγδοήκοντα, Πάμφυλοι δὲ

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τετταράκοντα, καὶ Λύκιοι ἴσας· πρὸς δὲ τούτοις
 Κᾶρες μὲν ὀγδοήκοντα, Κύπριοι δὲ ἑκατὸν
 καὶ πεντήκοντα. Τῶν δὲ Ἑλλήνων ἔπεμψαν
 Δωριεῖς μὲν οἱ πρὸς τῇ Καρίᾳ κατοικοῦντες,
 μετὰ Ῥοδίων καὶ Κώων, τετταράκοντα· Ἴωνες
 δέ, μετὰ Χίων καὶ Σαμίων, ἑκατόν· Αἰολεῖς
 δέ, μετὰ Λεσβίων καὶ Τενεδίων, τετταράκοντα·
 Ἑλλησπόντιοι δὲ ὀγδοήκοντα, σὺν τοῖς περὶ τὸν
 Πόντον κατοικοῦσι· νησιῶται δὲ πεντήκοντα·
 τὰς γὰρ νήσους τὰς ἐντὸς Κυανέων καὶ Τριοπίου
 καὶ Σουνέου προσηγμένους ἦν ὁ βασιλεὺς. Τριή-
 ρεις μὲν οὖν τοσαῦται τὸ πλῆθος ὑπῆρχον·
 ἱππαγωγοὶ δὲ ὀκτακόσιοι πεντήκοντα· αἱ δὲ
 τριηκόντοροι, τρισχίλιοι. Ὁ μὲν οὖν Ξέρξης
 περὶ τὸν ἐξετασμόν τῶν δυνάμεων διέτριβε περὶ
 τὸν Δορίσκον.

IV. Τοῖς δὲ συνέδροις τῶν Ἑλλήνων, ἐπειδὴ
 πλησίον εἶναι προσαπηγγέλθησαν αἱ τῶν Περσῶν
 δυνάμεις, ἔδοξε ταχέως ἀποστέλλειν τὴν μὲν
 ναυτικὴν δύναμιν ἐπὶ τὸ Ἀρτεμίσιον τῆς Εὐβοίας,
 εὐθετον ὁρῶσι τὸν τόπον τοῦτον πρὸς τὴν
 ἀπάντησιν τῶν πολεμίων· εἰς δὲ τὰς Θερμοπύλας
 ἱκανοὺς ἐπλίτας, προκαταληψομένους τὰς ἐν
 τοῖς στενοῖς παρόδους, καὶ κωλύοντας προάγειν
 ἐπὶ τὴν Ἑλλάδα τοὺς βαρβάρους. Ἐσπευδον

γὰρ τοὺς τὰ τῶν Ἑλλήνων προελομένους ἐντὸς
 περιλαβεῖν, καὶ σώζειν εἰς τὸ δυνατόν τοὺς
 συμμάχους. Ἦγεῖτο δὲ τοῦ μὲν στόλου παντὸς
 Εὐρυβιάδης ὁ Λακεδαιμόνιος, τῶν δὲ εἰς Θερμο-
 πύλας ἐκπεμφθέντων Λεωνίδης ὁ τῶν Σπαρτιατῶν
 βασιλεὺς, μέγα φρονῶν ἐπ' ἀνδρείᾳ καὶ στρατηγίᾳ.
 Οὗτος δὲ ἐπήγγειλε χιλίοις μόνον ἐπὶ τὴν
 στρατείαν ἀκολουθεῖν αὐτῷ· τῶν δὲ ἐφόρων
 λεγόντων ὡς ὀλίγους παντελῶς ἄγει πρὸς
 μεγάλην δύναμιν, καὶ προσταττόντων πλείονας
 παραλαμβάνειν, εἶπε πρὸς αὐτοὺς ἐν ἀπορρήτοις,
 ὅτι πρὸς μὲν τὸ κωλύσαι τοὺς βαρβάρους
 διελθεῖν τὰς παρόδους, ὀλίγοι· πρὸς μέντοι γε
 τὴν πρᾶξιν, ἐφ' ἣν πορεύονται νῦν, πολλοί.
 Αἰνιγματωδῶς δὲ καὶ ἀσαφῶς τῆς ἀποκρίσεως
 γενομένης, ἐπηρώτησαν αὐτὸν εἰ πρὸς εὐτελεῇ
 τινὰ πρᾶξιν αὐτοὺς ἄγειν διανοεῖται. Ἀπεκρίθη
 δὲ ὅτι τῷ λόγῳ μὲν ἐπὶ τὴν φυλακὴν ἄγει
 τῶν παρόδων, τῷ δὲ ἔργῳ περὶ τῆς κοινῆς
 ἐλευθερίας ἀποθανουμένους· ὥστε ἐὰν μὲν οἱ
 χίλιοι πορευθῶσιν, ἐπιφανεστέραν ἔσεσθαι τὴν
 Σπάρτην, τούτων τελευτησάντων· ἐὰν δὲ παν-
 δημεὶ στρατεύσωσι Λακεδαιμόνιοι, παντελῶς
 ἀπολεῖσθαι τὴν Λακεδαίμονα· οὐδένα γὰρ αὐτῶν
 τολμήσειν φεύγειν, ἵνα τύχῃ σωτηρίας. Τῶν μὲν

ὅπλα πάντας ἀποθέσθαι, αὐτοὺς δὲ ἀκινδύνους εἰς τὰς πατρίδας ἀπιέναι, καὶ συμμάχους εἶναι Περσῶν· καὶ ταῦτα πράξασιν αὐτοῖς ἐπηγγείλατο δώσειν χώραν τοῖς Ἑλλησι πλείω καὶ βελτίω τῆς νῦν ὑπ' αὐτῶν κατεχομένης. Οἱ δὲ περὶ τὸν Λεωνίδην ἀκούσαντες τῶν ἀγγέλων, ἀπεκρίναντο, ὅτι καὶ συμμαχοῦντες τῷ βασιλεῖ, χρησιμώτεροι μετὰ τῶν ὀπλων ἔσονται, καὶ πολεμεῖν ἀναγκαζόμενοι, μετὰ τούτων γενναϊότερον ὑπὲρ τῆς ἐλευθερίας ἀγωνιοῦνται· περὶ δὲ τῆς χώρας, ἣν ὑπισχνεῖται δώσειν, ὅτι πάτριόν ἐστι τοῖς Ἑλλησι, μὴ διὰ κακίαν, ἀλλὰ δι' ἀρετὴν κτᾶσθαι χώραν.

VI. Ὁ δὲ βασιλεὺς ἀκούσας παρὰ τῶν ἀγγέλων τὰς τῶν Ἑλλήνων ἀποκρίσεις, προσεκαλέσατο Δημάρατον Σπαρτιάτην, ἐκ τῆς πατρίδος πεφευγότα πρὸς αὐτόν· καταγέλασας δὲ τῶν ἀποκρίσεων, ἐπηρώτησε τὸν Λάκωνα, πότερον οἱ Ἕλληνες ὀξύτερον τῶν ἐμῶν ἵππων φεύξονται, ἢ πρὸς τηλικαύτην δύναμιν παρατάξασθαι τολμήσουσι. Τὸν δὲ Δημάρατον εἰπεῖν φασίν, ὡς οὐδ' αὐτὸς σὺ τὴν ἀνδρίαν τῶν Ἑλλήνων ἀγνοεῖς· τοὺς γὰρ ἀφισταμένους τῶν βαρβάρων Ἑλληνικαῖς δυνάμεσι καταπολεμεῖς· ὥστε μὴ νόμιζε τοὺς ὑπὲρ τῆς σῆς ἀρχῆς ἄμεινον

τῶν Περσῶν ἀγωνιζομένους, ὑπὲρ τῆς ἰδίας ἐλευθερίας ἤττον κινδυνεύσειν πρὸς τοὺς Πέρσας. Ὁ δὲ Ξέρξης, καταγελάσας αὐτοῦ, προσέταξεν ἀκολουθεῖν, ὅπως ἴδῃ φεύγοντας τοὺς Λακεδαιμονίους. Τὴν δὲ δύναμιν ἀναλαβὼν, ἤκεν ἐπὶ τοὺς ἐν Θερμοπύλαις Ἕλληνας, προτάξας ἀπάντων τῶν ἐθνῶν Μήδους· εἴτε δι' ἀνδρίαν προκρίνας αὐτοὺς, εἴτε καὶ βουλόμενος ἅπαντας ἀπολέσαι. Ἐνὴν γὰρ ἔτι φρόνημα τοῖς Μήδοις τῆς τῶν προγόνων ἡγεμονίας οὐ πάλαι καταπεπονημένης. Συννυπέταξε δὲ τοῖς Μήδοις καὶ τῶν ἐν Μαραθῶνι τετελευτηκότων ἀδελφούς καὶ υἱούς, νομίζων τούτους ἐκθυμότατα τιμωρήσασθαι τοὺς Ἕλληνας. Οἱ μὲν οὖν Μῆδοι τοῦτον τὸν τρόπον συνταχθέντες, προσέπεσον τοῖς φυλάττουσι τὰς Θερμοπύλας· ὁ δὲ Λεωνίδης εὖ παρεσκευασμένος, συνήγαγε τοὺς Ἕλληνας ἐπὶ τὸ στενωτάτον τῆς παρόδου.

VII. Γενομένης δὲ μάχης καρτερᾶς, καὶ τῶν μὲν βαρβάρων θεατὴν ἐχόντων τῆς ἀρετῆς τὸν βασιλέα, τῶν δὲ Ἑλλήνων μιμνησκομένων τῆς ἐλευθερίας, καὶ παρακαλουμένων ὑπὸ τοῦ Λεωνίδου πρὸς τὸν ἀγῶνα, θαυμαστὸν συνέβαινε γενέσθαι τὸν κίνδυνον. Συστάδην γὰρ οὔσης τῆς μάχης, καὶ τῶν πληγῶν ἐκ χειρὸς γινομένων,

ἔτι δὲ τῆς συστάσεως πεπυκνωμένης, ἐπὶ πολὺν χρόνον ἰσόρροπος ἦν ἡ μάχη. Τῶν δ' Ἑλλήνων ὑπερεχόντων ταῖς ἀρεταῖς καὶ τῷ μεγέθει τῶν ἀσπίδων, μόγισ ἐνέδωκαν οἱ Μῆδοι. Πολλοὶ μὲν γὰρ αὐτῶν ἔπεσον, οὐκ ὀλίγοι δὲ κατετραυματίσθησαν. Τοῖς δὲ Μήδοις ἐπιτεταγμένοι Κίσσιοι καὶ Σάκαι, κατ' ἀρετὴν ἐπίλεκτοι, διεδέξαντο τὴν μάχην, καὶ νεοχμοὶ πρὸς διαπεπονημένους συμβαλόντες, ὀλίγον μὲν χρόνον ὑπέμενον τὸν κίνδυνον, κτεινόμενοι δ' ὑπὸ τῶν περὶ τὸν Λεωνίδην καὶ βιασθέντες ὑπεχώρησαν. Ἀσπίσι γὰρ καὶ πέλταις μικραῖς οἱ βάρβαροι χρώμενοι, κατὰ μὲν τὰς εὐρυχωρίας ἐπλεονέκτουν, εὐκίνητοι γενόμενοι, κατὰ δὲ τὰς στενοχωρίας τοὺς μὲν πολεμίους οὐκ εὐχερῶς ἐτίτρωσκον, συμπεφραγμένους καὶ μεγάλαις ἀσπίσι σκεπαζομένους ὅλον τὸ σῶμα, αὐτοὶ δὲ διὰ τὰς κουφότητας τῶν σκεπαστηρίων ὅπλων ἐλαττούμενοι, πυκνοῖς τραύμασι περιέπιπτον. Τέλος δὲ ὁ Ξέρξης πάντα μὲν τὸν περὶ τὰς παρόδους τόπον νεκρῶν ὄρων ἐστρωμένον, τοὺς δὲ βαρβάρους οὐχ ὑπομένοντας τὰς τῶν Ἑλλήνων ἀρετάς, προσέπεμψε τοὺς τῶν Περσῶν ἐπιλέκτους, ὀνομαζομένους ἀθανάτους, καὶ δοκοῦντας ταῖς ἀνδραγαθίαις πρωτεύειν τῶν συστρατενο-

μένων. Ὡς δὲ καὶ οὗτοι βραχὺν ἀντιστάντες χρόνον ἔφυγον, τότε μὲν τῆς νυκτὸς ἐπιλαβούσης διελύθησαν, παρὰ μὲν τοῖς βαρβάροις πολλῶν ἀνηρημένων, παρὰ δὲ τοῖς Ἑλλησιν ὀλίγων πεπτωκότων.

VIII. Τῇ δ' ὑστεραίᾳ Ξέρξης μὲν, παρὰ προσδοκίαν αὐτῷ τῆς μάχης λαβούσης τὸ τέλος, ἐξ ἀπάντων τῶν ἐθνῶν ἐπέλεξε τοὺς δοκοῦντας ἀνδρίᾳ καὶ θράσει διαφέρειν, καὶ πολλὰ δεηθεὶς αὐτῶν, προσεῖπεν ὅτι βιασαμένοις αὐτοῖς τὴν εἴσοδον δωρεὰς ἀξιολόγους δώσει, φεύγουσι δὲ θάνατος ἔσται τὸ πρόστιμον. Τούτων δὲ μετὰ μεγάλης συστροφῆς καὶ βίας ἐπὶ ῥαξάντων τοῖς Ἑλλησιν, οἱ περὶ Λεωνίδην τότε συμφράξαντες, καὶ τείχει παραπλησίαν ποιησάμενοι τὴν σύστασιν, ἐκθύμως ἡγωνίζοντο, ἀμιλλώμενοι πρὸς ἀλλήλους. Οἱ μὲν γὰρ πρεσβύτεροι πρὸς τὰς τῶν νέων ἀκμὰς ὑπερεβάλλοντο, οἱ δὲ νεώτεροι πρὸς τὰς τῶν πρεσβυτέρων ἐμπειρίας τε καὶ δόξας ἡμιλλῶντο. Τέλος δὲ φευγόντων καὶ τῶν ἐπιλέκτων, οἱ τὴν ἐπιτεταγμένην στάσιν ἔχοντες τῶν βαρβάρων, συμφράξαντες, οὐκ εἶων φεύγειν τοὺς ἐπιλέκτους· διόπερ ἡναγκάζοντο πάλιν ἀναστρέφειν καὶ μάχεσθαι. Ἀπορουμένου δὲ τοῦ βασιλέως καὶ νομίζοντος

μηδένα τολμήσειν ἔτι μάχεσθαι, ἦκε πρὸς αὐτὸν Τραχίνιος τις τῶν ἐγχωρίων, ἔμπειρος ὢν τῆς ὀρεινῆς χώρας. Οὗτος, τῷ Ξέρξῃ προσελθὼν, ἐπηγγείλατο διὰ τινος ἀτραποῦ στενῆς καὶ παρακρήμνου τοὺς Πέρσας ὁδηγήσειν, ὥστε γενέσθαι τοὺς συνελθόντας αὐτῷ κατόπιν τῶν περὶ τὸν Λεωνίδα· καὶ τούτῳ τῷ τρόπῳ περιληφθέντας αὐτοὺς εἰς τὸ μέσον ῥαδίως ἀναιρεθήσεσθαι. Ὁ δὲ βασιλεὺς περιχαρὴς ἐγένετο, καί, τιμήσας δωρεαῖς τὸν Τραχίνιον, συνεξέπεμψεν αὐτῷ στρατιώτας δισμυρίους νυκτός. Τῶν δὲ παρὰ τοῖς Πέρσαις τίς ὄνομα Τυραστιάδας, τὸ γένος ὢν Κυμαῖος, φιλόκαλος δέ, καὶ τὸν τρόπον ὢν ἀγαθός, διαδρὰς ἐκ τῆς τῶν Περσῶν παρεμβολῆς νυκτός, ἦκε πρὸς τοὺς περὶ τὸν Λεωνίδα, καὶ τὰ περὶ τὸν Τραχίνιον ἀγνοοῦσιν ἐδήλωσεν.

IX. Ἀκούσαντες δ' οἱ Ἕλληνες συνήδρευσαν περὶ μέσας νύκτας, καὶ ἐβουλεύσαντο περὶ τῶν ἐπιφερομένων κινδύνων. Ἐνιοι μὲν οὖν ἔφασαν δεῖν παραχρῆμα καταλιπόντας τὰς παρόδους, διασώζεσθαι πρὸς τοὺς συμμάχους· ἀδύνατον γὰρ εἶναι τοῖς μείνασι τυχεῖν σωτηρίας· Λεωνίδης δὲ ὁ βασιλεὺς τῶν Λακεδαιμονίων, φιλοτιμούμενος αὐτῷ τε δόξαν περιθεῖναι μεγάλην καὶ τοῖς Σπαρτιάταις, προσέταξε τοὺς μὲν

ἄλλους Ἑλληνας ἅπαντας ἀπιέναι καὶ σώζειν ἑαυτούς, ἵνα κατὰ τὰς ἄλλας μάχας συναγωνίζονται τοῖς Ἑλλησιν· αὐτοὺς δὲ τοὺς Λακεδαιμονίους ἔφησε δεῖν μένειν, καὶ τὴν φυλακὴν τῶν παρόδων μὴ λιπεῖν· πρέπειν γὰρ τοὺς ἡγουμένους τῆς Ἑλλάδος, ὑπὲρ τῶν πρωτείων ἀγωνιζομένους, ἐτοιμῶς ἀποθνήσκειν. Εὐθύς μὲν οὖν οἱ μὲν ἄλλοι πάντες ἀπηλλάγησαν· ὁ δὲ Λεωνίδης μετὰ τῶν πολιτῶν ἡρωϊκὰς πράξεις καὶ παραδόξους ἐπετελέσατο· ὀλίγων δ' ὄντων Λακεδαιμονίων (Θεσπιεῖς γὰρ μόνους παρακατέσχε), καὶ τοὺς σύμπαντας ἔχων οὐ πλείους πεντακοσίων, ἔτοιμος ἦν ἀποδέξασθαι τὸν ὑπὲρ τῆς Ἑλλάδος θάνατον. Μετὰ δὲ ταῦτα οἱ μὲν μετὰ τοῦ Τραχινίου Πέρσαι περιελθόντες τὰς δυσχωρίας, ἄφνω τοὺς περὶ τὸν Λεωνίδην ἀπέλαβον εἰς τὸ μέσον· οἱ δ' Ἑλληνες τὴν μὲν σωτηρίαν ἀπογνόντες, τὴν δ' εὐδοξίαν ἐλόμενοι, μιᾷ φωνῇ τὸν ἡγούμενον ἤξιουν ἄγειν ἐπὶ τοὺς πολεμίους, πρὶν ἢ γινῶναι τοὺς Πέρσας τὴν τῶν μετὰ τοῦ Τραχινίου περίοδον. Λεωνίδης δέ, τὴν ἐτοιμότητα τῶν στρατιωτῶν ἀποδεξάμενος, τούτοις παρήγγειλε ταχέως ἀριστοποιεῖσθαι, ὥς ἐν ἄδου δειπνησομένους, αὐτὸς δ' ἀκολουθῶς τῇ παραγγελίᾳ τροφὴν προσηνέγκατο· οὕτω γὰρ

δυνήσεσθαι πολὺν χρόνον ἰσχύειν καὶ φέρειν τὴν ἐν τοῖς κινδύνοις ὑπομονήν. Ἐπεὶ δὲ συντόμως ἀναλαβόντες αὐτοὺς, ἕτοιμοι πάντες ὑπῆρξαν, παρήγγειλε τοῖς στρατιώταις, εἰσπεσόντας εἰς τὴν παρεμβολὴν φονεῦειν τοὺς ἐντυγχάνοντας, καὶ ἐπ' αὐτὴν ὀρμῆσαι τὴν τοῦ βασιλέως σκηνήν.

Χ. Οὗτοι μὲν οὖν ἀκολουθῶς ταῖς παραγγελίαις συμφράξαντες νυκτὸς εἰσέπεσον εἰς τὴν τῶν Περσῶν στρατοπεδείαν, προκαθηγουμένου τοῦ Λεωνίδου. Οἱ δὲ βάρβαροι διὰ τε τὸ παράδοξον καὶ τὴν ἄγνοιαν μετὰ πολλοῦ θορύβου συνέτρεχον ἐκ τῶν σκηνῶν ἀτάκτως, καὶ νομίσαντες τοὺς μετὰ τοῦ Τραχινίου πορευομένους ἀπολωλέναι, καὶ τὴν δύναμιν ἅπασαν τῶν Ἑλλήνων παρεῖναι, κατεπλάγησαν. Διὸ καὶ πολλοὶ μὲν ὑπὸ τῶν περὶ τὸν Λεωνίδην ἀνιηροῦντο, πλείους δὲ ὑπ' ἀλλήλων δι' ἄγνοιαν ἀπώλοντο. Ἡ τε γὰρ νύξ ἀφήρητο τὴν ἀληθειᾶν ἐπίγνωσιν, ἥ τε ταραχὴ καθ' ὅλον οὔσα τὸ στρατόπεδον εὐλόγως πολὺν ἐποίει φόνον. Ἐκτεῖνον γὰρ ἀλλήλους, οὐ διδούσης τῆς περιστάσεως τὸν ἐξετασμὸν ἀκριβῆ, διὰ τὸ μήτε ἡγεμόνος παραγγελίαν, μήτε συνθήματος ἐρώτησιν, μήτε ὅλως διανοίας κατάστασιν ὑπάρχειν.

Εἰ μὲν οὖν ὁ βασιλεὺς ἔμεινεν ἐπὶ τῆς βασιλικῆς σκηνῆς, ῥαδίως ἂν καὶ αὐτὸς ὑπὸ τῶν Ἑλλήνων ἀνηρείτο, καὶ ὁ πόλεμος ἅπας ταχείας ἂν ἐτετεύχει καταλύσεως· νῦν δ' ὁ μὲν Ξέρξης ἦν ἐκπεπηδηκὸς πρὸς τὴν ταραχήν, οἱ δ' Ἕλληνες, εἰσπεσόντες εἰς τὴν σκηνήν, τοὺς ἐγκαταλειφθέντας ἐν αὐτῇ σχεδὸν ἅπαντας ἐφόνευσαν. Τῆς δὲ νυκτὸς καθαστώσης ἐπλανῶντο καθ' ὅλον τὸ στρατόπεδον, ζητοῦντες τὸν Ξέρξην· ἡμέρας δὲ γενομένης καὶ τῆς ὅλης περιστάσεως δηλωθείσης, οἱ μὲν Πέρσαι, θεωροῦντες ὀλίγους ὄντας τοὺς Ἕλληνας, κατεφρόνησαν αὐτῶν, καὶ κατὰ στόμα μὲν οὐ συνεπλέκοντο, φοβούμενοι τὰς ἀρετὰς αὐτῶν, ἐκ δὲ τῶν πλαγίων καὶ ἐξόπισθεν περιϊστάμενοι, καὶ πανταχόθεν τοξεύοντες καὶ ἀκοντίζοντες, ἅπαντας ἀπέκτειναν. Οἱ μὲν οὖν μετὰ Λεωνίδου τὰς ἐν Θερμοπύλαις παρόδους τηροῦντες τοιοῦτον ἔσχον τοῦ βίου τὸ τέλος.

XI. Ὡν τὰς ἀρετὰς τίς οὐκ ἂν θαυμάσειεν; οὔτινες μιᾷ γνώμῃ χρησάμενοι τὴν μὲν ἀφωρισμένην τάξιν ὑπὸ τῆς Ἑλλάδος οὐκ ἔλιπον, τὸν ἑαυτῶν δὲ βίον προθύμως ἐπέδωκαν εἰς τὴν κοινὴν τῶν Ἑλλήνων σωτηρίαν· καὶ μᾶλλον εἴλοντο τελευτᾶν καλῶς ἢ ζῆν αἰσχροῶς. Καὶ τὴν τῶν Περσῶν δὲ κατάπληξιν οὐκ ἂν τις ἀπισ-

τήσαι γενέσθαι. Τίς γὰρ ἂν τῶν βαρβάρων ὑπέλαβε τὸ γεγενημένον; τίς δ' ἂν προσεδόκησεν ὅτι πεντακόσιοι τὸν ἀριθμὸν ὄντες ἐτόλμησαν ἐπιθέσθαι ἑκατὸν μυριάσι; Διὸ καὶ τίς οὐκ ἂν τῶν μεταγενεστέρων ζηλώσαι τὴν ἀρετὴν τῶν ἀνδρῶν, οἵτινες, τῷ μεγέθει τῆς περιστάσεως κατεσχημένοι, τοῖς μὲν σώμασι κατεπονήθησαν, ταῖς δὲ ψυχαῖς οὐχ ἡττήθησαν; Τοιγαροῦν οὗτοι, μόνοι τῶν μνημονευομένων, κρατηθέντες ἐνδοξότεροι γεγόνασι τῶν ἄλλων τῶν τὰς καλλίστας νίκας ἀπενηνεγμένων. Χρὴ γὰρ οὐκ ἐκ τῶν ἀποτελεσμάτων κρίνειν τοὺς ἀγαθοὺς ἀνδρας, ἀλλ' ἐκ τῆς προαιρέσεως· τοῦ μὲν γὰρ ἡ τύχη κυρία, τοῦ δ' ἡ προαίρεσις δοκιμάζεται. Τίς γὰρ ἂν ἐκείνων ἀμείνους ἀνδρας κρίνειεν, οἵτινες οὐδὲ τῷ χιλιοστῷ μέρει τῶν πολεμίων ἴσοι τὸν ἀριθμὸν ὄντες, ἐτόλμησαν τοῖς ἀπιστουμένοις πλήθεσι παρατάξαι τὴν ἑαυτῶν ἀρετὴν; οὐ κρατήσιν τοσούτων μυριάδων ἐλπίζοντες, ἀλλ' ἀνδραγαθία τοὺς πρὸ αὐτῶν ἀπαντας ὑπερβαλεῖν νομίζοντες· καὶ τὴν μὲν μάχην ἑαυτοῖς εἶναι κρίνοντες πρὸς τοὺς βαρβάρους, τὸν ἀγῶνα δὲ καὶ τὴν ὑπὲρ τῶν ἀριστείων κρίσιν πρὸς ἅπαντας τοὺς ἐπ' ἀρετῇ θαυμαζομένους ὑπάρχειν. Μόνοι γὰρ τῶν ἐξ αἰῶνος μνημονευο-

μένων εἶλοντο μᾶλλον τηρεῖν τοὺς τῆς πόλεως νόμους, ἢ τὰς ἰδίας ψυχάς· οὐ δυσφοροῦντες ἐπὶ τῷ μεγίστους ἑαυτοῖς ἐφεστάναι κινδύνους, ἀλλὰ κρίνοντες εὐκταιότατον εἶναι τοῖς ἀρετὴν ἀσκοῦσι τοιούτων ἀγώνων τυγχάνειν. Δικαίως δ' ἂν τις τούτους καὶ τῆς κοινῆς τῶν Ἑλλήνων ἐλευθερίας αἰτίλους ἡγήσαιοτο, ἢ τοὺς ὕστερον ἐν ταῖς πρὸς Ξέρξην μάχαις νικήσαντας. Τούτων γὰρ τῶν πράξεων μνημονεύοντες, οἱ μὲν βάρβαροι κατεπλάγησαν, οἱ δὲ Ἕλληνες παρωξύνθησαν πρὸς τὴν ὁμοίαν ἀνδραγαθίαν. Καθόλου δὲ μόνοι τῶν πρὸ ἑαυτῶν διὰ τὴν ὑπερβολὴν τῆς ἀρετῆς εἰς ἀθανασίαν μετήλλαξαν. Διόπερ οὐχ οἱ τῶν ἱστοριῶν συγγραφεῖς μόνοι, ἀλλὰ καὶ πολλοὶ τῶν ποιητῶν καθύμνησαν αὐτῶν τὰς ἀνδραγαθίας· ὧν γέγονε καὶ Σιμωνίδης ὁ μελοποιός, ἄξιον τῆς ἀρετῆς αὐτῶν ποιήσας ἐγκώμιον, ἐν ᾧ λέγει,

Τῶν ἐν Θερμοπύλαις θανόντων
 εὐκλεῆς μὲν ἡ τύχα,
 καλὸς δ' ὁ πότμος,
 βωμὸς δ' ὁ τάφος,
 πρὸ γόων δὲ μνᾶστις,
 ὁ δ' οἶτος ἔπαινος.
 Ἐντάφιον δὲ τοιοῦτον
 οὔτ' εὐρώς, οὔθ' ὁ πανδαμάτωρ
 ἀμαυρώσει χρόνος, ἀνδρῶν ἀγαθῶν.

Ὅ δὲ σηκὸς οἰκετᾶν
 εὐδοξίαν Ἑλλάδος εἵλατο.
 Μαρτυρεῖ δὲ Λεωνίδαας,
 ὁ Σπάρτας βασιλεύς,
 ἀρετᾶς μέγαν λελοιπῶς
 κόσμον, ἀέναόν τε κλέος.

XII. Ἡμεῖς δὲ, ἀρκούντως περὶ τῆς τούτων
 τῶν ἀνδρῶν ἀρετῆς εἰρηκότες, ἐπάνιμεν ἐπὶ τὰ
 συνεχῇ τοῖς εἰρημένοις. Ξέρξης γὰρ τῶν παρό-
 δων τὸν εἰρημένον τρόπον κρατήσας, καί, κατὰ
 τὴν παροιμίαν, τὴν Καδμείαν νίκην νενικηκώς,
 ὀλίγους μὲν τῶν πολεμίων ἀνείλε, πολλαπλα-
 σίους δὲ τῶν ἑαυτοῦ ἀπώλεσεν. Ἐπεὶ δὲ πεζῇ
 τῶν παρόδων ἐκυρίευσεν, τῶν κατὰ τὴν θάλασσαν
 ἀγώνων ἔκρινεν λαμβάνειν πείραν. Εὐθύς οὖν
 τὸν ἀφηγούμενον τοῦ στόλου Μεγαβάτην προσ-
 καλεσάμενος, διεκελεύσατο πλεῖν ἐπὶ τὸ τῶν
 Ἑλλήνων ναυτικόν, καὶ πειρᾶσθαι παντὶ τῷ
 στόλῳ ναυμαχεῖν πρὸς τοὺς Ἕλληνας. Ὁ δὲ
 ταῖς τοῦ βασιλέως παραγγελίαις ἀκολουθῶν, ἐκ
 Πύδνης τῆς Μακεδονικῆς ἀνήχθη παντὶ τῷ
 στόλῳ, καὶ κατέπλευσε τῆς Μαγνησίας πρὸς
 ἄκραν τὴν ὀνομαζομένην Σηπιάδα. Ἐνταῦθα δὲ
 μεγάλου πνεύματος ἐπιγενομένου, ἀπέβαλε ναὺς
 μακράς, τριήρεις μὲν ὑπὲρ τριακοσίας, ἱπ-

παγωγούς δὲ καὶ τῶν ἄλλων παμπληθεῖς. Λήξαντος δὲ τοῦ πνεύματος ἀναχθεῖς, κατέπλευσεν εἰς Ἀφέτας τῆς Μαγνησίας. Ἐκεῖθεν δὲ τριακοσίας τριήρεις ἐξέπεμψε, προστάξας τοῖς ἡγεμόσι περιπλεῦσαι, καὶ τὴν Εὐβοίαν δεξιὰν λαβόντας, κυκλώσασθαι τοὺς πολεμίους. Οἱ δ' Ἕλληνες ὥρμουν μὲν ἐπ' Ἀρτεμισίῳ τῆς Εὐβοίας, εἶχον δὲ τὰς πάσας τριήρεις διακοσίας καὶ ὀγδοήκοντα· καὶ τούτων ἦσαν αὐτῶν μὲν Ἀθηναίων ἑκατὸν καὶ τετταράκοντα, αἱ δὲ λοιπαὶ τῶν ἄλλων Ἑλλήνων. Τούτων δὲ ναύαρχος μὲν ἦν Εὐρυβιάδης ὁ Σπαρτιάτης· διώκει δὲ τὰ περὶ τὸν στόλον Θεμιστοκλῆς ὁ Ἀθηναῖος. Οὗτος γὰρ διὰ σύνεσιν καὶ στρατηγίαν μεγάλης ἀποδοχῆς ἐτύγχανεν, οὐ μόνον ἐν τοῖς κατὰ τὸ ναυτικὸν Ἕλλησιν, ἀλλὰ καὶ παρ' αὐτῷ τῷ Εὐρυβιάδῃ, καὶ πάντες τούτῳ προσέχοντες προθύμως ὑπήκουον. Προτεθείσης δὲ βουλῆς ἐν τοῖς τῶν νεῶν ἡγεμόσι περὶ τῆς ναυμαχίας, οἱ μὲν ἄλλοι πάντες τὴν ἡσυχίαν ἔκριναν ἔχειν, καὶ τὸν ἐπίπλουν τῶν πολεμίων ἀναδέχεσθαι· μόνος δὲ Θεμιστοκλῆς τὴν ἐναντίαν ἀπεκρίνατο γνώμην, διδάσκων ὅτι αἰὲς στόλῳ συμφέρει συντεταγμένῳ πλεῖν ἐπὶ τοὺς πολεμίους· οὕτω γὰρ αὐτοὺς πλεονεκτήσειν ἀθρόαις ταῖς ναυσὶν

ἐπιπλέοντας τοῖς διὰ τὴν ταραχὴν διεσπασμένην ἔχουσι τὴν τάξιν, ὥς ἂν ἐκ πολλῶν καὶ διεστηκότων λιμένων ἐκπλέουσι. Τέλος δὲ κατὰ τὴν Θεμιστοκλέους κρίσιν οἱ Ἕλληνες παντὶ τῷ στόλῳ τοῖς πολεμίοις ἐπέπλευσαν. Τῶν δὲ βαρβάρων ἐκ πολλῶν λιμένων ἀναγομένων, τὸ μὲν πρῶτον οἱ περὶ τὸν Θεμιστοκλέα διεσπαρμένοι τοῖς Πέρσαις συμπλεκόμενοι, πολλὰς μὲν ναῦς κατέδυσαν, οὐκ ὀλίγας δὲ φυγεῖν ἀναγκάσαντες, μέχρι τῆς γῆς κατεδίωξαν· μετὰ δὲ ταῦτα παντὸς τοῦ στόλου συναχθέντος, καὶ γενομένης ναυμαχίας ἰσχυρᾶς, μέρει μὲν τῶν νεῶν ἐκάτεροι ἐπροτέρησαν, οὐδετέρων δὲ ὁλοσχερεῖ νίκη πλεονεκτήσαντων, νυκτὸς ἐπιλαβούσης διελύθησαν.

XIII. Μετὰ δὲ τὴν ναυμαχίαν χειμῶν ἐπιγενόμενος μέγας πολλὰς ἐκτὸς τοῦ λιμένος ὀρμούσας τῶν νεῶν διέφθειρεν ὥστε δοκεῖν τὸ θεῖον ἀντιλαμβάνεσθαι τῶν Ἑλλήνων, ἵνα τοῦ πλήθους τῶν βαρβαρικῶν νεῶν ταπεινωθέντος, ἀντίπαλος ἢ τῶν Ἑλλήνων δύναμις γένηται, καὶ πρὸς τὰς ναυμαχίας ἀξιόχρεως. Διόπερ οἱ μὲν Ἕλληνες αἰὲ μᾶλλον ἐθάρρουν, οἱ δὲ βάρβαροι αἰὲ πρὸς τοὺς κινδύνους ἐγίνοντο δειλότεροι. Οὐ μὴν ἄλλ' ἀναλαβόντες αὐτοὺς ἐκ τῆς

ναυαγίας, ἀπάσαις ταῖς ναυσὶν ἀνήχθησαν ἐπὶ τοὺς πολεμίους. Οἱ δ' Ἑλληνες, προσγενομένων αὐτοῖς τριηρῶν πεντήκοντα Ἀττικῶν, ἀντιπαρετάχθησαν τοῖς βαρβάροις. Γενομένης δὲ ναυμαχίας ἰσχυρᾶς, πολλαὶ νῆες παρ' ἀμφοτέρων διεφθάρησαν, καὶ νυκτὸς ἐπιγενομένης ἤναγκάσθησαν ἀνακάμπειν ἐπὶ τοὺς οἰκείους λιμένας. Ἀριστεύσαι δὲ ἐν ἀμφοτέραις ταῖς ναυμαχίαις φασί, παρὰ μὲν τοῖς Ἑλλησιν Ἀθηναίους, παρὰ δὲ τοῖς βαρβάροις Σιδωνίους. Μετὰ δὲ ταῦτα οἱ Ἑλληνες ἀκούσαντες τὰ περὶ Θερμοπύλας γενόμενα, πυθόμενοι δὲ καὶ τοὺς Πέρσας πεζῇ προάγειν ἐπὶ τὰς Ἀθήνας, ἠθύμησαν. Διόπερ ἀποπλεύσαντες εἰς Σαλαμῖνα, διέτριβον ἐνταῦθα. Οἱ δὲ Ἀθηναῖοι θεωροῦντες πανδημεὶ κινδυνεύοντας τοὺς ἐν ταῖς Ἀθήναις, τέκνα μὲν καὶ γυναῖκας, τῶν τε ἄλλων χρησίμων ὅσα δυνατὸν ἦν, εἰς τὰς ναῦς ἐνθέντες, διεκόμισαν εἰς Σαλαμῖνα. Ὁ δὲ τῶν Περσῶν ναύαρχος πυθόμενος τὸν τῶν πολεμίων ἀπόπλουν, κατήρην εἰς τὴν Εὐβοίαν μετὰ παντὸς τοῦ στόλου, καὶ τὴν τῶν Ἰστιαιέων πόλιν βιά χειρωσάμενος καὶ διαρπάσας, τὴν χώραν αὐτῶν ἐδήλωσεν.

XIV. Ἄμα δὲ τούτοις πραττομένοις Ἑρέξης

ἀπὸ τῶν Θερμοπυλῶν ἀναζεύξας, προῆγε διὰ τῆς Φωκέων χώρας, πορθῶν μὲν τὰς πόλεις, καταφθείρων δὲ τὰς ἐπὶ τῆς χώρας κτήσεις. Οἱ δὲ Φωκεῖς τὰ τῶν Ἑλλήνων ἐλόμενοι, καὶ θεωροῦντες αὐτοὺς οὐκ ἀξιομάχους ὄντας, τὰς μὲν πόλεις ἀπάσας ἐξέλιπον πανδημεῖ, πρὸς δὲ τὰς δυσχωρίας τὰς ἐν τῷ Παρνασσῷ κατέφυγον. Μετὰ δὲ ταῦτα ὁ βασιλεὺς τὴν μὲν τῶν Δωριέων χώραν διεξιὼν, οὐδὲν ἠδίκηκε (συνεμάχουν γὰρ Πέρσαις) αὐτὸς δὲ μέρος μὲν δυνάμεως ἀπέλιπε, καὶ προσέταξεν εἰς Δελφοὺς ἵεναι, καὶ τὸ μὲν τέμενος τοῦ Ἀπόλλωνος ἐμπρῆσαι, τὰ δὲ ἀναθήματα συλῆσαι· αὐτὸς δὲ μετὰ τῶν ἄλλων βαρβάρων προελθὼν εἰς τὴν Βοιωτίαν, κατεστρατοπέδευσεν. Οἱ δ' ἐπὶ τὴν σύλησιν τοῦ μαντείου πεμφθέντες, προῆλθον μὲν μέχρι τοῦ ναοῦ τῆς Προναίας Ἀθηνᾶς· ἐνταῦθα δὲ παραδόξων ὄμβρων καὶ μεγάλων καὶ κεραυνῶν πολλῶν ἐκ τοῦ περιέχοντος πεσόντων, πρὸς δὲ τούτοις τῶν χειμῶνων πέτρας μεγάλας ἀπορρήξαντων εἰς τὸ στρατόπεδον τῶν βαρβάρων, συνέβη διαφθαρῆναι συχνοὺς τῶν Περσῶν, πάντας δὲ καταπλαγέντας τὴν τῶν θεῶν ἐνέργειαν, φυγεῖν ἐκ τῶν τόπων. Τὸ μὲν οὖν ἐν Δελφοῖς μαντεῖον δαιμονία τινὲ προνοία τὴν σύλησιν

διέφυγεν· οἱ δὲ Δελφοὶ τῆς τῶν θεῶν ἐπιφανείας
ἀθάνατον ὑπόμνημα καταλιπεῖν τοῖς μεταγενεσ-
τέροις βουλόμενοι, τρόπαιον ἔστησαν παρὰ τὸ
τῆς Προναίας Ἀθηνᾶς ἱερόν, ἐν ᾧ τόδε τὸ ἐλε-
γεῖον ἐνέγραψαν,

Μνᾶμά τ' ἀλεξάνδρου πολέμου καὶ μάρτυρα νίκας
Δελφοί με στᾶσαν, Ζανὶ χαριζόμενοι
Σὺν Φοῖβῳ· πολίπορθον ἀπωσάμενοι στίχα Μήδων,
Καὶ χαλκοστέφανον ῥυσάμενοι τέμενος.

Ξέρξης δὲ διὰ τῆς Βοιωτίας διεξιὼν, τὴν μὲν
τῶν Θεσπιδέων χώραν κατέφθειρε, τὰς δὲ
Πλαταιὰς ἐρήμους οὕσας ἐνέπρησεν· οἱ γὰρ ἐν
ταῖς πόλεσι ταύταις κατοικοῦντες ἐπεφεύγισαν
εἰς Πελοπόννησον πανδημεί. Μετὰ δὲ ταῦτα
εἰς τὴν Ἀττικὴν ἐμβαλόντες, τὴν μὲν χώραν
ἐδήλωσαν, τὰς δὲ Ἀθήνας κατέσκαψαν, καὶ τοὺς
τῶν θεῶν ναοὺς ἐνέπρησαν. Τοῦ δὲ βασιλέως
περὶ ταῦτα διατρίβοντος, κατέπλευσεν ὁ στόλος
ἐκ τῆς Εὐβοίας εἰς τὴν Ἀττικὴν, πεπορθηκὼς
τὴν τε Εὐβοίαν καὶ τὴν παράλιον τῆς Ἀττικῆς.

XV. Κατὰ δὲ τοῦτον τὸν καιρὸν Κερκυραῖοι
μὲν πληρώσαντες ἑξήκοντα τριήρεις, διέτριβον
περὶ τὴν Πελοπόννησον· ὥς μὲν αὐτοὶ φασιν,
οὐ δυνάμενοι κάμψαι τὸ περὶ Μαλέαν ἀκρω-

τῆριον, ὥς δέ τινες τῶν συγγραφέων ἱστοροῦσι, καραδοκοῦντες τὰς τοῦ πολέμου ῥοπάς, ὅπως Περσῶν μὲν κρατησάντων, ἐκείνοις δώσειν ὕδωρ καὶ γῆν, τῶν δ' Ἑλλήνων νικάντων, δόξωσιν αὐτοῖς βεβοηθηκένοι. Οἱ δὲ περὶ τὴν Σαλαμῖνα διατρίβοντες Ἀθηναῖοι, θεωροῦντες τὴν Ἀττικὴν πυρπολουμένην, καὶ τὸ τέμενος τῆς Ἀθηνᾶς ἀκούοντες κατεσκάφθαι, δεινῶς ἠθύμουν. Ὅμοίως δὲ καὶ τοὺς ἄλλους Ἕλληνας πολὺς κατείχε φόβος, πανταχόθεν συνεληλαμένους εἰς αὐτὴν τὴν Πελοπόννησον. Ἐδοξεν οὖν αὐτοῖς πάντας τοὺς ἐφ' ἡγεμονίας τεταγμένους συνεδρεῦσαι, καὶ βουλευσασθαι κατὰ ποίους τόπους συμφέρει γενέσθαι τὴν ναυμαχίαν. Πολλῶν δὲ καὶ ποικίλων ῥηθέντων, οἱ μὲν Πελοποννήσιοι τῆς ἑαυτῶν μόνον ἀσφαλείας φροντίζοντες, ἔφασαν δεῖν περὶ τὸν Ἰσθμὸν συστήσασθαι τὸν ἀγῶνα· τετειχισμένου γὰρ αὐτοῦ καλῶς, εἴαν τι περὶ τὴν ναυμαχίαν γένηται πταῖσμα, δυνήσεσθαι τοὺς ἡτυχηκότας εἰς ἐτοιμοτάτην ἀσφάλειαν καταφυγεῖν τὴν Πελοπόννησον· εἴαν δὲ συγκλείσωσιν ἑαυτοὺς εἰς μικρὰν νῆσον τὴν Σαλαμῖνα, δυσβοηθήτοις κακοῖς περιπεσεῖσθαι. Θεμιστοκλῆς δὲ συνεβούλευσε περὶ τὴν Σαλαμῖνα ποιεῖσθαι τὸν ἀγῶνα τῶν νεῶν· πολλὰ γὰρ πλεονεκτήσκειν

ἐν ταῖς στενοχωρίαις τοὺς ὀλίγοις σκάφεσι διαγωνιζομένους πρὸς πολλαπλασίας ναῦς. Καθόλου δὲ τὸν περὶ τὸν Ἴσθμὸν τόπον ἀπεφαίνετο παντελῶς ἄθετον ἔσεσθαι πρὸς τὴν ναυμαχίαν ἔσεσθαι γὰρ πελάγιον τὸν ἀγῶνα, καὶ τοὺς Πέρσας διὰ τὴν εὐρυχωρίαν ῥαδίως καταπονήσασθαι τὰς ὀλίγας ναῦς ταῖς πολλαπλασίαις. Ὅμοίως δὲ καὶ ἄλλα πολλὰ διαλεχθεῖς οἰκεῖα τῆς περιστάσεως, ἅπαντας ἔπεισεν αὐτῷ συμφήφους γενέσθαι τοῦτον τὸν τρόπον.

XVI. Τέλος δὲ κοινού δόγματος γενομένου περὶ Σαλαμίνα ναυμαχεῖν, οἱ μὲν Ἕλληνες παρεσκευάζοντο τὰ πρὸς τοὺς Πέρσας καὶ πρὸς τὸν κίνδυνον ὃ δ' οὖν Εὐρυβιάδης, παραλαβὼν τὸν Θεμιστοκλέα, παρακαλεῖν ἐπεχείρει τὸ πλῆθος, καὶ προτρέπεσθαι πρὸς τὸν ἐπιφερόμενον κίνδυνον. Οὐ μὴν τὸ πλῆθος ὑπήκουεν, ἀλλὰ πάντων καταπεπληγμένων τὸ μέγεθος τῶν Περσικῶν δυνάμεων, οὐδεὶς προσεῖχε τοῖς ἡγεμόσιν, ἀλλ' ἕκαστος ἐκ τῆς Σαλαμίνος ἐκπλεῖν ἔσπευδεν εἰς τὴν Πελοπόννησον. Οὐδὲν δ' ἦττον καὶ τὸ πεζικὸν στρατόπεδον τῶν Ἑλλήνων ἐδεδίδει τὰς τῶν πολεμίων δυνάμεις ἥ τε τῶν περὶ Θερμοπύλας ἀπώλεια τῶν ἀξιολογωτάτων ἀνδρῶν παρείχετο κατάπληξιν, καὶ τὰ περὶ τὴν Ἀττικὴν

συμπτώματα πρὸ ὀφθαλμῶν ὄντα πολλὴν ἀθυμίαν ἐνεποίει τοῖς Ἑλλησιν. Οἱ δὲ σύνοδροι τῶν Ἑλλήνων, ὁρῶντες τὴν τῶν ὄχλων ταραχὴν καὶ τὴν ὅλην ἐκπληξιν, ἐψηφίσαντο διατειχίζειν τὸν Ἴσθμόν. Καὶ ταχὺ τῶν ἔργων συντελεσθέντων, διὰ τὴν προθυμίαν καὶ τὸ πλῆθος τῶν ἐργαζομένων, οἱ μὲν Πελοποννήσιοι ὠχύρουν τὸ τεῖχος, διατεῖνον ἐπὶ σταδίους τετταράκοντα, ἀπὸ Λεχαιῶν μέχρι Κεγχρεῶν· οἱ δ' ἐν τῇ Σαλαμῖνι διατρίβοντες μετὰ παντὸς τοῦ στόλου, κατεπλάγησαν ἐπὶ τοσοῦτον, ὥστε μηκέτι πειθαρχεῖν τοῖς ἡγεμόσιν.

XVII. Ὁ δὲ Θεμιστοκλῆς ὁρῶν τὸν μὲν ναύαρχον Εὐρυβιάδην μὴ δυνάμενον περιγενέσθαι τῆς τοῦ πλῆθους ὁρμῆς, τὰς δὲ περὶ Σαλαμῖνα δυσχωρίας δύνασθαι πολλὰ συμβαλέσθαι πρὸς τὴν νίκην, ἐμηχανήσατό τι τοιοῦτον· ἔπεισέ τινα πρὸς τὸν Ξέρξην αὐτομολῆσαι, καὶ διαβεβαιώσασθαι, ὅτι μέλλουσιν αἱ κατὰ Σαλαμῖνα νῆες ἀποδιδράσκειν ἐκ τῶν τόπων, καὶ πρὸς τὸν Ἴσθμόν ἀθροίζεσθαι. Διόπερ ὁ βασιλεὺς διὰ τὴν πιθανότητα τῶν προσαγγελθέντων πιστεύσας, ἔσπευδε κωλύσαι τὸ ναυτικὸν τῶν Ἑλλήνων τοῖς πεζοῖς στρατοπέδοις πλησιάζειν. Εὐθύς οὖν τὸ τῶν Αἰγυπτίων ναυτικὸν ἐξέπεμψε,

προστάξας ἐμφράττειν τὸν μεταξὺ πόρον τῆς τε Σαλαμῖνος καὶ τῆς Μεγαρίδος χώρας· τὸ δὲ ἄλλο πλῆθος τῶν νεῶν ἐξέπεμψεν ἐπὶ τὴν Σαλαμῖνα, προστάξας ἐξάπτεσθαι τῶν πολεμίων, καὶ ναυμαχίᾳ κρίνειν τὸν ἀγῶνα. Ἦσαν δὲ αἱ τριήρεις διατεταγμέναι κατὰ ἔθνος ἐξῆς, ἵνα διὰ ὁμοφωνίαν καὶ γνῶσιν προθύμως ἀλλήλοις βοηθῶσιν. Οὕτω δὲ ταχθέντος τοῦ ναυτικοῦ στόλου, τὸ μὲν δεξιὸν κέρας ἐπεῖχον Φοίνικες, τὸ δ' εὐώνυμον οἱ μετὰ τῶν Περσῶν ὄντες Ἕλληνες. Οἱ δὲ τῶν Ἰώνων ἡγεμόνες ἀπέστειλαν ἄνδρα Σάμιον πρὸς τοὺς Ἕλληνας διασαφήσοντα περὶ τῶν δεδογμένων τῷ βασιλεῖ, καὶ περὶ τῆς ὅλης ἐκτάξεως, καὶ ὅτι κατὰ τὴν μάχην ἀποστήσονται τῶν βαρβάρων. Τοῦ δὲ Σαμίου λάθρα διανηξαμένου, καὶ περὶ τούτου διασαφήσαντος τοῖς περὶ τὸν Εὐρυβιάδην, ὁ μὲν Θεμιστοκλῆς, κατὰ νοῦν αὐτῷ προκεχωρηκότος τοῦ στρατηγήματος, περιχαρὴς ἦν, καὶ τὸ πλῆθος παρεκάλεσεν εἰς τὸν κίνδυνον· οἱ δ' Ἕλληνες ἐπὶ τῇ τῶν Ἰώνων ἐπαγγελίᾳ θαρρήσαντες, καὶ τῆς περιστάσεως βιαζομένης αὐτοὺς παρὰ τὴν ἰδίαν προαίρεσιν ναυμαχεῖν, ἀπὸ τῆς Σαλαμῖνος προθύμως συγκατέβαινον εἰς τὴν ναυμαχίαν.

XVIII. Τέλος δὲ τῶν περὶ τὸν Εὐρυβιάδην

καὶ Θεμιστοκλέα διαταξάντων τὴν δύναμιν, τὸ μὲν εὐώνυμον μέρος ἐπεΐχον Ἀθηναῖοι καὶ Λακεδαιμόνιοι, πρὸς τὸ τῶν Φοινίκων ναυτικὸν ἀντιταχθησόμενοι (μεγάλην γὰρ οἱ Φοίνικες ὑπεροχὴν εἶχον, διὰ τε τὸ πλῆθος καὶ διὰ τὴν ἐκ προγόνων ἐν τοῖς ναυτικοῖς ἔργοις ἐμπειρίαν) Αἰγινῆται δὲ καὶ Μεγαρεῖς τὸ δεξιὸν κέρας ἀνεπλήρουν (οὗτοι γὰρ ἐδόκουν εἶναι ναυτικώτατοι μετὰ τοὺς Ἀθηναίους, καὶ μάλιστα φιλωτιμηθήσεσθαι, διὰ τὸ μόνους τῶν Ἑλλήνων μηδεμίαν ἔχειν καταφυγὴν, εἴ τι συμβαίῃ πταισμα κατὰ τὴν ναυμαχίαν) τὴν δὲ μέσσην τάξιν ἐπεΐχε τὸ λοιπὸν τῶν Ἑλλήνων πλῆθος. Οὗτοι μὲν οὖν τοῦτον τὸν τρόπον συνταχθέντες ἐξέπλευσαν, καὶ τὸν πόρον μετὰ Σαλαμῖνος καὶ Ἡρακλείου κατεΐχον. Ὁ δὲ βασιλεὺς τῷ μὲν ναυάρχῳ προσέταξεν ἐπιπλεῖν τοῖς πολεμίοις, αὐτὸς δ' εἰς τὸν ἐναντίον τόπον τῆς Σαλαμῖνος παρῆλθεν, ἐξ οὗ θεωρεῖν ἦν τὴν ναυμαχίαν γινομένην. Οἱ δὲ Πέρσαι τὸ μὲν πρῶτον πλέοντες διετήρουν τὴν τάξιν, ἔχοντες πολλὴν εὐρυχωρίαν ὥς δ' εἰς τὸ στενὸν ἦλθον, ἠναγκάζοντο τῶν νεῶν τινας ἀπὸ τῆς τάξεως ἀποσπᾶν καὶ πολὺν ἐποιοῦν θόρυβον. Ὁ δὲ ναύαρχος, προηγούμενος τῆς τάξεως καὶ πρῶτος συνάψας μάχην, διεφθάρη,

λαμπρῶς ἀγωνισάμενος· τῆς δὲ νεῶς βυθισθείσης, ταραχὴ κατέσχε τὸ ναυτικὸν τῶν βαρβάρων. Πολλοὶ μὲν γὰρ ἦσαν οἱ προστάττοντες, οὐ ταῦτ' αὖτ' ἕκαστος παρήγγελλε· διὸ καὶ τοῦ πλεῖν εἰς τοῦμπροσθεν ἐπέσχον, ἀνακωχεύοντες δ' ἀνεχώρουν εἰς τὴν εὐρυχωρίαν. Οἱ δὲ Ἀθηναῖοι θεωροῦντες τὴν ταραχὴν τῶν βαρβάρων, ἐπέπλεον τοῖς πολεμίοις, καὶ τὰς μὲν τοῖς ἐμβόλοις ἔτυπτον, ὧν δὲ τοὺς ταρσοὺς παρέσυρον. Τῆς δ' εἰρεσίας οὐχ ὑπηρετούσης, πολλαὶ τῶν Περσῶν τριήρεις πλάγιοι γινόμεναι, ταῖς ἐμβολαῖς πυκνῶς κατετιτρώσκοντο. Διὸ καὶ πρύμναν μὲν ἀνακρούεσθαι κατέπαυσαν, εἰς τοῦπίσω δὲ πλέουσai προτροπάδην ἔφευγον.

XIX. Τῶν δὲ Φοινισσῶν καὶ Κυπρίων νεῶν ὑπὸ τῶν Ἀθηναίων χειρουμένων, αἱ τῶν Κιλίκων καὶ Παμφύλων, ἔτι δὲ καὶ Λυκίων νῆες ἐχόμεναι τούτων, τὸ μὲν πρῶτον εὐρώστως ἀντείχοντο· ὥς δ' εἶδον τὰς κρατίστας ναῦς πρὸς φυγὴν ὥρμημένας, καὶ αὐταὶ τὸν κίνδυνον ἐξέλιπον. Ἐπὶ δὲ θατέρου κέρατος γενομένης καρτερᾶς ναυμαχίας, μέχρι μὲν τινος ἰσόρροπος ἦν ἡ μάχη· ὥς δὲ οἱ Ἀθηναῖοι πρὸς τὴν γῆν καταδιώξαντες τοὺς Φοίνικας καὶ Κυπρίους ἐπέστρεψαν, ἐκβιασθέντες ὑπὸ τούτων ἐτράπησαν οἱ βάρβαροι, καὶ

παύσαις ναῦς ἀπεβίβαν. Οἱ μὲν οὖν Ἕλληνες
 ταῦτα τῶν τριῶν προσηνέοντες, ἐπιφανεστάτῃ
 ναυμαχίᾳ τὰς βασιλείας ἐνίκησαν. Κατὰ δὲ
 τὴν μάχην διεφθάρησαν ναῦς τῶν μὲν Ἑλλήνων
 τετραράκοντα, τῶν δὲ Περσῶν ὑπὲρ διακοσίας,
 χωρὶς τῶν σὺν αὐτοῖς ἀνδράσι ληρόθεισών. Ὁ δὲ
 βασιλεὺς παρ' ἐλπίδας ἡττημένος, τῶν μὲν
 φοινίκων τῶν ἀρξάντων τῆς φυγῆς τοὺς αἰτιω-
 τάτους ἀπέκτεινε τοῖς δὲ ἄλλοις ἠπειλήσεν
 ἐπιθήσειν τὴν προσήκουσαν τιμωρίαν. Οἱ δὲ
 φοινίκες φοβηθέντες τὰς ἀπειλάς, τὸ μὲν πρῶτον
 εἰς τὴν Ἀττικὴν κατέπλευσαν, τῆς δὲ νυκτὸς
 ἐπιγενομένης ἀπῆραν εἰς τὴν Ἀσίαν. Θεμιστο-
 κλῆς δὲ, δόξας αἴτιος γενέσθαι τῆς νίκης, ἕτερον
 οὐκ ἔλαττον τούτου στρατήγημα ἐπενόησε. Φο-
 βουμένων γὰρ τῶν Ἑλλήνων περὶ διαγωνίζεσθαι
 πρὸς τοσαύτας μυριάδας, ἐταπείνωσε πολὺ τὴν
 δύναμιν τῶν περικῶν στρατοπέδων τοιῶδέ τι
 τρόπον. Τὸν παιδαγωγὸν τῶν υἱῶν αὐτοῦ ἀπέ-
 στειλε πρὸς τὸν Ξέρξην, δηλώσοντα ὅτι μέλλουσιν
 οἱ Ἕλληνες πλεύσαντες ἐπὶ τὸ ζεύγμα λύειν τὴν
 γέφυραν. Διόπερ ὁ βασιλεὺς, πιστεύσας τοῖς
 λόγοις διὰ τὴν πιθανότητα, περίφοβος ἐγένετο,
 μὴ τῆς εἰς τὴν Ἀσίαν ἐπανόδου στερηθῇ, τῶν
 Ἑλλήνων θαλαττοκρατούντων· ἔγνω δὲ τὴν

ταχίστην διαβαίνειν ἐκ τῆς Εὐρώπης εἰς τὴν Ἀσίαν, καταλιπὼν Μαρδόνιον ἐπὶ τῆς Ἑλλάδος μετὰ τῶν ἀρίστων ἱππέων τε καὶ πεζῶν, ὧν ὁ σύμπας ἀριθμὸς ὑπῆρχεν οὐκ ἐλάττων τετταράκοντα μυριάδων. Θεμιστοκλῆς μὲν οὖν δυσὶ στρατηγήμασι χρησάμενος μεγάλων προτερημάτων αἷτιος ἐγένετο τοῖς Ἑλλησι. Καὶ τὰ μὲν κατὰ τοῦτον τὸν ἐνιαυτὸν πραχθέντα σχεδὸν ταῦτ' ἔστιν.

XX. Ἐπ' ἄρχοντος δ' Ἀθήνησι Ξανθίππου, ὁ τῶν Περσῶν στόλος, πλὴν Φοινίκων, μετὰ τὴν ἐν Σαλαμῖνι γενομένην ναυμαχίαν ἀπὸ τῆς Ἑλλάδος ἀναχωρήσας, διέτριβε περὶ τὴν Κύμην. Ἐνταῦθα δὲ παραχειμάσας, ὡς τὸ θέρος ἐνίστατο, παρέπλευσεν εἰς Σάμον, παραφυλάξων τὴν Ἰωνίαν ἣσαν δ' αἱ πᾶσαι νῆες ἐν Σάμῳ πλείους τετρακοσίων. Αὗται μὲν οὖν ὡς ἀλλότρια φρονούντων τῶν Ἰώνων παρεφύλαττον τὰς πόλεις. Κατὰ δὲ τὴν Ἑλλάδα μετὰ τὴν ἐν Σαλαμῖνι ναυμαχίαν, τῶν Ἀθηναίων δοκούντων αἰτίων γεγονέναι τῆς νίκης, καὶ διὰ τοῦτο αὐτῶν φρονηματιζομένων, πᾶσιν ἐγένοντο καταφανεῖς, ὡς τοῖς Λακεδαιμονίοις ἀμφισβητήσοντες τῆς κατὰ θάλατταν ἡγεμονίας. Διόπερ οἱ Λακεδαιμόνιοι προσορώμενοι τὸ μέλλον, ἐφιλοτιμοῦντο ταπεινοῦν

τὸ φρόνημα τῶν Ἀθηναίων. Διὸ καὶ κρίσεως προτεθείσης περὶ τῶν ἀριστείων, χάριτι κατισχύσαντες ἐποίησαν κριθῆναι, πόλιν μὲν ἀριστεύσαι τὴν Αἰγινήτων, ἄνδρα δὲ Ἀμεινίαν, Ἀθηναῖον, τὸν ἀδελφὸν Αἰσχύλου τοῦ ποιητοῦ. Οὗτος γὰρ τριηραρχῶν πρῶτος ἐνέβαλε τῇ ναυαρχίδι τῶν Περσῶν, καὶ ταύτην κατέδυσσε καὶ τὸν ναύαρχον διέφθειρε. Τῶν δ' Ἀθηναίων βαρέως φερόντων τὴν ἄδικον ἦτταν, οἱ Λακεδαιμόνιοι φοβηθέντες, μήποτε Θεμιστοκλῆς, ἀγανακτήσας ἐπὶ τῷ συμβεβηκότι, κακὸν μέγα βουλευσῆται κατ' αὐτῶν καὶ τῶν Ἑλλήνων, ἐτίμησαν αὐτὸν διπλασίαις δωρεαῖς τῶν τὰ ἀριστεῖα εἰληφότων. Δεξαμένου δὲ τοῦ Θεμιστοκλέους τὰς δωρεάς, ὁ δῆμος τῶν Ἀθηναίων ἀπέστησεν αὐτὸν ἀπὸ τῆς στρατηγίας, καὶ παρέδωκε τὴν ἀρχὴν Ξανθίππῳ τῷ Ἀρίφρονος.

XXI. Διαβοηθείσης δὲ τῆς τῶν Ἀθηναίων πρὸς τοὺς Ἑλληνας ἀλλοτριότητος, ἦκον εἰς τὰς Ἀθήνας πρέσβεις παρὰ Περσῶν, καὶ παρὰ τῶν Ἑλλήνων. Οἱ μὲν οὖν ὑπὸ τῶν Περσῶν ἀποσταλέντες ἔφασαν, τὸν στρατηγὸν Μαρδόνιον ἐπαγγέλλεσθαι τοῖς Ἀθηναίοις, εἰὰ τὰ Περσῶν προέλωνται, δώσειν χώραν ἣν ἂν βούλωνται τῆς Ἑλλάδος, καὶ τὰ τεῖχη καὶ τοὺς ναοὺς πάλιν

ἀνοικοδομήσειν, καὶ τὴν πόλιν ἐάσειν αὐτόνομον· οἱ δὲ παρὰ τῶν Λακεδαιμονίων πεμφθέντες ἤξιον μὴ πεισθῆναι τοῖς βαρβάροις, ἀλλὰ τηρεῖν τὴν πρὸς τοὺς Ἑλληνας καὶ συγγενεῖς καὶ ὁμοφώνους εὖνοιαν. Οἱ δὲ Ἀθηναῖοι τοῖς βαρβάροις ἀπεκρίθησαν, ὥς οὔτε χώρα τοῖς Πέρσαις ἐστὶ τοιαύτη, οὔτε χρυσὸς τοσοῦτος, ὃν Ἀθηναῖοι δεξάμενοι τοὺς Ἑλληνας ἐγκαταλείψουσι· τοῖς δὲ Λακεδαιμονίοις εἶπον, ὥς αὐτοὶ μὲν ἦν πρότερον ἐποιοῦντο φροντίδα τῆς Ἑλλάδος, καὶ μετὰ ταῦτα πειράσσονται τὴν αὐτὴν διαφυλάττειν· ἐκείνους δ' ἤξιον τὴν ταχίστην ἐλθεῖν εἰς τὴν Ἀττικὴν μετὰ πάντων τῶν συμμάχων· πρόδηλον γὰρ εἶναι ὅτι Μαρδόνιος, ἡναντιωμένων τῶν Ἀθηναίων αὐτῷ, μετὰ δυνάμεως ἤξει ἐπὶ τὰς Ἀθήνας· ὃ καὶ συνέβη γενέσθαι. Ὁ γὰρ Μαρδόνιος ἐν τῇ Βοιωτίᾳ διατρέβων μετὰ τοῦ στρατοῦ, τὸ μὲν πρῶτον τῶν ἐν Πελοποννήσῳ πόλεων ἐπειρᾶτό τινας ἀφιστάναι χρήματα διαπεμπόμενος τοῖς προεστηκόσι τῶν πόλεων· μετὰ δὲ ταῦτα πυνθανόμενος τὴν τῶν Ἀθηναίων ἀπόκρισιν, καὶ παροξυνθείς, ἅπασαν ἤγεν ἐπὶ τὴν Ἀττικὴν τὴν δύναμιν. Χωρὶς γὰρ τῆς δεδομένης ὑπὸ Ξέρξου στρατιᾶς πολλοὺς ἄλλους αὐτὸς Μαρδόνιος ἐκ τῆς Θράκης καὶ Μακεδονίας

καὶ τῶν ἄλλων τῶν συμμαχίδων πόλεων ἡθροΐκει, πλείους εἴκοσι μυριάδων. Τηλικαύτης δυνάμεως προαγούσης εἰς τὴν Ἀττικὴν, οἱ μὲν Ἀθηναῖοι βιβλιαφόρους ἀπέστειλαν πρὸς τοὺς Λακεδαιμονίους, δεόμενοι βοηθεῖν· βραδυνόντων δὲ αὐτῶν καὶ τῶν βαρβάρων ἐμβαλλόντων εἰς τὴν Ἀττικὴν, κατεπλάγησαν, καὶ πάλιν ἀναλαβόντες τέκνα καὶ γυναῖκας, καὶ τῶν ἄλλων ὅσα δυνατόν ἦν ταχέως ἀποκομίζειν, ἐξέλιπον τὴν πατρίδα, καὶ συνέφυγον πάλιν εἰς τὴν Σαλαμίνα. Ὁ δὲ Μαρδόνιος, χαλεπῶς ἔχων πρὸς αὐτούς, τὴν χώραν ἅπασαν κατέφθειρε, καὶ τὴν πόλιν παντελῶς κατέσκαψε, καὶ τὰ ἱερὰ τὰ καταλελειμμένα παντελῶς ἐλυμήνατο.

XXII. Ἐπανελθόντος δὲ εἰς τὰς Ἀθήνας τοῦ Μαρδονίου μετὰ τῆς δυνάμεως, ἔδοξε τοῖς συνέδροις τῶν Ἑλλήνων παραλαβεῖν τοὺς Ἀθηναίους, καὶ πανδημεὶ προσελθόντας εἰς τὰς Πλαταιάς, διαγωνίσασθαι περὶ τῆς ἐλευθερίας. Συναχθέντων δὲ τῶν Ἑλλήνων εἰς τὸν ἰσθμόν, ἐδόκει τοῖς πᾶσιν ὄρκον ὁμόσαι περὶ τοῦ πολέμου, τὸν στέξοντα μὲν τὴν ὁμόνοιαν αὐτῶν, ἀναγκάσοντα δὲ γενναίως τοὺς κινδύνους ὑπομένειν. Ὁ δὲ ὄρκος ἦν τοιοῦτος· Οὐ ποιήσομαι περὶ πλείονος τὸ ζῆν τῆς ἐλευθερίας, οὐδὲ καταλείψω

τοὺς ἡγεμόνας οὔτε ζῶντας οὔτε ἀποθανόντας· ἀλλὰ τοὺς ἐν τῇ μάχῃ τελευτήσαντας τῶν συμμάχων πάντας θάψω· καὶ κρατήσας τῷ πολέμῳ τῶν βαρβάρων οὐδεμίαν τῶν ἀγωνισαμένων πόλεων ἀνάστατον ποιήσω· καὶ τῶν ἱερῶν τῶν ἐμπρησθέντων καὶ καταβληθέντων οὐδὲν ἀνοικοδομήσω, ἀλλ' ὑπόμνημα τοῖς ἐπιγινομένοις ἐάσω καὶ καταλείψω τῆς τῶν βαρβάρων ἀσεβείας. Τὸν δὲ ὄρκον ὁμόσαντες, ἐπορεύθησαν ἐπὶ τὴν Βοιωτίαν διὰ τοῦ Κιθαιρώωνος, καὶ πρὸς τὰς ὑπωρείας καταντήσαντες πλησίον τῶν Ἐρυθρῶν, αὐτοῦ κατεστρατοπέδευσαν. Ἠγεῖτο δὲ τῶν μὲν Ἀθηναίων Ἀριστείδης, τῶν δὲ συμπτάντων Πανσανίας, ἐπίτροπος ὦν τοῦ Λεωνίδου παιδός.

XXIII. Μαρδόνιος δὲ πυθόμενος τὴν τῶν πολεμίων δύναμιν προάγειν ἐπὶ Βοιωτίαν, προῆλθεν ἐκ τῶν Θηβῶν· καὶ παραγενόμενος ἐπὶ τὸν Ἀσωπὸν ποταμὸν ἐστρατοπεδεύσατο, καὶ τὸ χωρίον ὠχύρωσε τάφρῳ βαθείᾳ, καὶ τείχει ξυλίνῳ περιέλαβεν. Ἦν δὲ ὁ σύμπας ἀριθμὸς τῶν Ἑλλήνων εἰς δέκα μυριάδας, τῶν δὲ βαρβάρων εἰς πεντήκοντα. Πρῶτοι δὲ κατήρξαντο μάχης οἱ βάρβαροι, νυκτὸς ἐκχυθέντες ἐπ' αὐτούς, καὶ πᾶσι τοῖς ἵππεῦσι πρὸς τὸ στρατόπεδον ἐπέλασαντες. Τῶν δὲ Ἀθηναίων προαισθημένων

συμπτώματα πρὸ ὀφθαλμῶν ὄντα πολλὴν ἀθυμίαν ἐνεποιεῖ τοῖς Ἑλλησιν. Οἱ δὲ σύεδροι τῶν Ἑλλήνων, ὀρώντες τὴν τῶν ὄχλων ταραχὴν καὶ τὴν ὅλην ἔκπληξιν, ἐψηφίσαντο διατειχίζειν τὸν Ἴσθμόν. Καὶ ταχὺ τῶν ἔργων συντελεσθέντων, διὰ τὴν προθυμίαν καὶ τὸ πλῆθος τῶν ἐργαζομένων, οἱ μὲν Πελοποννήσιοι ὠχύρουν τὸ τεῖχος, διατεῖνον ἐπὶ σταδίοις τετταράκοντα, ἀπὸ Λεχαίου μέχρι Κεγχρεῶν· οἱ δ' ἐν τῇ Σαλαμῖνι διατρίβοντες μετὰ παντὸς τοῦ στόλου, κατεπλάγησαν ἐπὶ τοσοῦτον, ὥστε μηκέτι πειθαρχεῖν τοῖς ἡγεμόσιν.

XVII. Ὁ δὲ Θεμιστοκλῆς ὀρών τὸν μὲν ναύαρχον Εὐρυβιάδην μὴ δυνάμενον περιγενέσθαι τῆς τοῦ πλήθους ὀρμῆς, τὰς δὲ περὶ Σαλαμίνα δυσχωρίας δύνασθαι πολλὰ συμβαλέσθαι πρὸς τὴν νίκην, ἐμηχανήσατό τι τοιοῦτον· ἔπεισέ τινα πρὸς τὸν Ξέρξην αὐτομολῆσαι, καὶ διαβεβαιώσασθαι, ὅτι μέλλουσιν αἱ κατὰ Σαλαμίνα νῆες ἀποδιδράσκειν ἐκ τῶν τόπων, καὶ πρὸς τὸν Ἴσθμόν ἀθροίζεσθαι. Διόπερ ὁ βασιλεὺς διὰ τὴν πιθανότητα τῶν προσαγγελθέντων πιστεύσας, ἔσπευδε κωλύσαι τὸ ναυτικὸν τῶν Ἑλλήνων τοῖς πεζοῖς στρατοπέδοις πλησιάζειν. Εὐθύς οὖν τὸ τῶν Αἰγυπτίων ναυτικὸν ἐξέπεμψε,

προστάξας ἐμφράττειν τὸν μεταξὺ πόρον τῆς τε Σαλαμῖνος καὶ τῆς Μεγαρίδος χώρας· τὸ δὲ ἄλλο πλῆθος τῶν νεῶν ἐξέπεμψεν ἐπὶ τὴν Σαλαμῖνα, προστάξας ἐξάπτεσθαι τῶν πολεμίων, καὶ ναυμαχίᾳ κρίνειν τὸν ἀγῶνα. Ἦσαν δὲ αἱ τριήρεις διατεταγμέναι κατὰ ἔθνος ἐξῆς, ἵνα διὰ ὁμοφωλίαν καὶ γνῶσιν προθύμως ἀλλήλοις βοηθῶσιν. Οὕτω δὲ ταχθέντος τοῦ ναυτικοῦ στόλου, τὸ μὲν δεξιὸν κέρας ἐπέιχον Φοίνικες, τὸ δ' εὐώνυμον οἱ μετὰ τῶν Περσῶν ὄντες Ἕλληνες. Οἱ δὲ τῶν Ἰώνων ἡγεμόνες ἀπέστειλαν ἄνδρα Σάμιον πρὸς τοὺς Ἕλληνας διασαφήσοντα περὶ τῶν δεδογμένων τῷ βασιλεῖ, καὶ περὶ τῆς ὅλης ἐκτάξεως, καὶ ὅτι κατὰ τὴν μάχην ἀποστήσονται τῶν βαρβάρων. Τοῦ δὲ Σαμίου λάθρα διανηξαμένου, καὶ περὶ τούτου διασαφήσαντος τοῖς περὶ τὸν Εὐρυβιάδην, ὁ μὲν Θεμιστοκλῆς, κατὰ νοῦν αὐτῷ προκεχωρηκότος τοῦ στρατηγήματος, περιχαρὴς ἦν, καὶ τὸ πλῆθος παρεκάλεσεν εἰς τὸν κίνδυνον· οἱ δ' Ἕλληνες ἐπὶ τῇ τῶν Ἰώνων ἐπαγγελίᾳ θαρρήσαντες, καὶ τῆς περιστάσεως βιαζομένης αὐτοὺς παρὰ τὴν ἰδίαν προαίρεσιν ναυμαχεῖν, ἀπὸ τῆς Σαλαμῖνος προθύμως συγκατέβαινον εἰς τὴν ναυμαχίαν.

XVIII. Τέλος δὲ τῶν περὶ τὸν Εὐρυβιάδην

καὶ Θεμιστοκλέα διαταξάντων τὴν δύναμιν, τὸ μὲν εὐώνυμον μέρος ἐπέειχον Ἀθηναῖοι καὶ Λακεδαιμόνιοι, πρὸς τὸ τῶν Φοινίκων ναυτικὸν ἀντιταχθῆσόμενοι (μεγάλην γὰρ οἱ Φοίνικες ὑπεροχὴν εἶχον, διὰ τε τὸ πλῆθος καὶ διὰ τὴν ἐκ προγόνων ἐν τοῖς ναυτικοῖς ἔργοις ἐμπειρίαν) Αἰγινῆται δὲ καὶ Μεγαρεῖς τὸ δεξιὸν κέρας ἀνεπλήρουν (οὗτοι γὰρ ἐδόκουν εἶναι ναυτικώτατοι μετὰ τοὺς Ἀθηναίους, καὶ μάλιστα φιλοτιμηθήσεσθαι, διὰ τὸ μόνους τῶν Ἑλλήνων μηδεμίαν ἔχειν καταφυγὴν, εἴ τι συμβαίῃ πταῖσμα κατὰ τὴν ναυμαχίαν) τὴν δὲ μέσσην τάξιν ἐπέειχε τὸ λοιπὸν τῶν Ἑλλήνων πλῆθος. Οὗτοι μὲν οὖν τοῦτον τὸν τρόπον συνταχθέντες ἐξέπλευσαν, καὶ τὸν πόρον μετὰ Σαλαμῖνος καὶ Ἡρακλείου κατεῖχον. Ὁ δὲ βασιλεὺς τῷ μὲν ναυάρχῳ προσέταξεν ἐπιπλεῖν τοῖς πολεμίοις, αὐτὸς δ' εἰς τὸν ἐναντίον τόπον τῆς Σαλαμῖνος παρῆλθεν, ἐξ οὗ θεωρεῖν ἦν τὴν ναυμαχίαν γινομένην. Οἱ δὲ Πέρσαι τὸ μὲν πρῶτον πλέοντες διετήρουν τὴν τάξιν, ἔχοντες πολλὴν εὐρυχωρίαν ὥς δ' εἰς τὸ στενὸν ἦλθον, ἠναγκάζοντο τῶν νεῶν τινὰς ἀπὸ τῆς τάξεως ἀποσπᾶν καὶ πολὺν ἐποιοῦν θόρυβον. Ὁ δὲ ναύαρχος, προηγούμενος τῆς τάξεως καὶ πρῶτος συνάψας μάχην, διεφθάρη,

λαμπρῶς ἀγωνισάμενος· τῆς δὲ νεῶς βυθισθείσης, ταραχὴ κατέσχε τὸ ναυτικὸν τῶν βαρβάρων. Πολλοὶ μὲν γὰρ ἦσαν οἱ προστάττοντες, οὐ ταῦτ' αὖ ἕκαστος παρήγγελλε· διὸ καὶ τοῦ πλεῖν εἰς τοῦμπροσθεν ἐπέσχον, ἀνακωχεύοντες δ' ἀνεχώρουν εἰς τὴν εὐρυχωρίαν. Οἱ δὲ Ἀθηναῖοι θεωροῦντες τὴν ταραχὴν τῶν βαρβάρων, ἐπέπλεον τοῖς πολεμίοις, καὶ τὰς μὲν τοῖς ἐμβόλοις ἔτυπτον, ὧν δὲ τοὺς ταρσοὺς παρέσυρον. Τῆς δ' εἰρεσίας οὐχ ὑπηρετούσης, πολλαὶ τῶν Περσῶν τριήρεις πλάγαι γινόμεναι, ταῖς ἐμβολαῖς πυκνῶς κατετιτρώσκοντο. Διὸ καὶ πρύμναν μὲν ἀνακρούεσθαι κατέπαυσαν, εἰς τοῦπίσω δὲ πλέουσαι προτροπάδην ἔφευγον.

XIX. Τῶν δὲ Φοινισσῶν καὶ Κυπρίων νεῶν ὑπὸ τῶν Ἀθηναίων χειρουμένων, αἱ τῶν Κιλίκων καὶ Παμφύλων, ἔτι δὲ καὶ Λυκίων νῆες ἐχόμεναι τούτων, τὸ μὲν πρῶτον εὐρώστως ἀντείχοντο· ὥς δ' εἶδον τὰς κρατίστας ναῦς πρὸς φυγὴν ὥρμημένας, καὶ αὐταὶ τὸν κίνδυνον ἐξέλιπον. Ἐπὶ δὲ θατέρου κέρατος γενομένης καρτερᾶς ναυμαχίας, μέχρι μὲν τινος ἰσόρροπος ἦν ἡ μάχη· ὥς δὲ οἱ Ἀθηναῖοι πρὸς τὴν γῆν καταδιώξαντες τοὺς Φοίνικας καὶ Κυπρίους ἐπέστρεψαν, ἐκβιασθέντες ὑπὸ τούτων ἐτράπησαν οἱ βάρβαροι, καὶ

πολλὰς ναῦς ἀπέβαλον. Οἱ μὲν οὖν Ἕλληνες τοῦτον τὸν τρόπον προτερήσαντες, ἐπιφανεστάτῃ ναυμαχίᾳ τοὺς βαρβάρους ἐνίκησαν. Κατὰ δὲ τὴν μάχην διεφθάρησαν ναῦς τῶν μὲν Ἑλλήνων τετταράκοντα, τῶν δὲ Περσῶν ὑπὲρ διακοσίας, χωρὶς τῶν σὺν αὐτοῖς ἀνδράσι ληφθεισῶν. Ὁ δὲ βασιλεὺς παρ' ἐλπίδας ἡττημένος, τῶν μὲν Φοινίκων τῶν ἀρξάντων τῆς φυγῆς τοὺς αἰτιωτάτους ἀπέκτεινε· τοῖς δὲ ἄλλοις ἠπέιλησεν ἐπιθήσειν τὴν προσήκουσαν τιμωρίαν. Οἱ δὲ Φοίνικες φοβηθέντες τὰς ἀπειλάς, τὸ μὲν πρῶτον εἰς τὴν Ἀττικὴν κατέπλευσαν, τῆς δὲ νυκτὸς ἐπιγενομένης ἀπῆραν εἰς τὴν Ἀσίαν. Θεμιστοκλῆς δέ, δόξας αἴτιος γενέσθαι τῆς νίκης, ἕτερον οὐκ ἔλαττον τούτου στρατήγημα ἐπενόησε. Φοβουμένων γὰρ τῶν Ἑλλήνων περὶ τὴν διαγωνίζεσθαι πρὸς τοσαύτας μυριάδας, ἐταπείνωσε πολὺ τὴν δύναμιν τῶν περὶ τὴν στρατοπέδων τοιῶδέ τινα τρόπον. Τὸν παιδαγωγὸν τῶν υἱῶν αὐτοῦ ἀπέστειλε πρὸς τὸν Ξέρξην, δηλώσοντα ὅτι μέλλουσιν οἱ Ἕλληνες πλεύσαντες ἐπὶ τὸ ζεύγμα λύειν τὴν γέφυραν. Διόπερ ὁ βασιλεὺς, πιστεύσας τοῖς λόγοις διὰ τὴν πιθανότητα, περίφοβος ἐγένετο, μὴ τῆς εἰς τὴν Ἀσίαν ἐπανόδου στερηθῇ, τῶν Ἑλλήνων θαλαττοκρατούντων· ἔγνω δὲ τὴν

ταχίστην διαβαίνειν ἐκ τῆς Εὐρώπης εἰς τὴν Ἀσίαν, καταλιπὼν Μαρδόνιον ἐπὶ τῆς Ἑλλάδος μετὰ τῶν ἀρίστων ἱππέων τε καὶ πεζῶν, ὧν ὁ σύμπας ἀριθμὸς ὑπῆρχεν οὐκ ἐλάττων τετταράκοντα μυριάδων. Θεμιστοκλῆς μὲν οὖν δυσὶ στρατηγήμασι χρησάμενος μεγάλων προτερημάτων αἷτιος ἐγένετο τοῖς Ἕλλησι. Καὶ τὰ μὲν κατὰ τοῦτον τὸν ἐνιαυτὸν πραχθέντα σχεδὸν ταῦτ' ἔστιν.

XX. Ἐπ' ἄρχοντος δ' Ἀθήνησι Ξανθίππου, ὁ τῶν Περσῶν στόλος, πλὴν Φοινίκων, μετὰ τὴν ἐν Σαλαμῖνι γενομένην ναυμαχίαν ἀπὸ τῆς Ἑλλάδος ἀναχωρήσας, διέτριβε περὶ τὴν Κύμην. Ἐνταῦθα δὲ παραχειμάσας, ὡς τὸ θέρος ἐνίστατο, παρέπλευσεν εἰς Σάμον, παραφυλάζων τὴν Ἰωνίαν· ἦσαν δ' αἱ πᾶσαι νῆες ἐν Σάμῳ πλείους τετρακοσίων. Αὗται μὲν οὖν ὡς ἀλλότρια φρονούντων τῶν Ἰώνων παρεφύλαττον τὰς πόλεις. Κατὰ δὲ τὴν Ἑλλάδα μετὰ τὴν ἐν Σαλαμῖνι ναυμαχίαν, τῶν Ἀθηναίων δοκούντων αἰτίων γεγονέναι τῆς νίκης, καὶ διὰ τοῦτο αὐτῶν φρονηματιζομένων, πᾶσιν ἐγένοντο καταφανεῖς, ὡς τοῖς Λακεδαιμονίοις ἀμφισβητήσοντες τῆς κατὰ θάλατταν ἡγεμονίας. Διόπερ οἱ Λακεδαιμόνιοι προορώμενοι τὸ μέλλον, ἐφιλοτιμοῦντο ταπεινοῦν

τὸ φρόνημα τῶν Ἀθηναίων. Διὸ καὶ κρίσεως προτεθείσης περὶ τῶν ἀριστείων, χάριτι κατισχύσαντες ἐποίησαν κριθῆναι, πόλιν μὲν ἀριστεύσαι τὴν Αἰγινήτων, ἄνδρα δὲ Ἀμεινίαν, Ἀθηναῖον, τὸν ἀδελφὸν Αἰσχύλου τοῦ ποιητοῦ. Οὗτος γὰρ τριηραρχῶν πρῶτος ἐνέβαλε τῇ ναυαρχίδι τῶν Περσῶν, καὶ ταύτην κατέδυσε καὶ τὸν ναύαρχον διέφθειρε. Τῶν δ' Ἀθηναίων βαρέως φερόντων τὴν ἄδικον ἦτταν, οἱ Λακεδαιμόνιοι φοβηθέντες, μήποτε Θεμιστοκλῆς, ἀγανακτήσας ἐπὶ τῷ συμβεβηκότι, κακὸν μέγα βουλεύσεται κατ' αὐτῶν καὶ τῶν Ἑλλήνων, ἐτίμησαν αὐτὸν διπλασίαις δωρεαῖς τῶν τὰ ἀριστεία εἰληφότων. Δεξαμένου δὲ τοῦ Θεμιστοκλέους τὰς δωρεάς, ὁ δῆμος τῶν Ἀθηναίων ἀπέστησεν αὐτὸν ἀπὸ τῆς στρατηγίας, καὶ παρέδωκε τὴν ἀρχὴν Ξανθίππῳ τῷ Ἀρίφρονος.

XXI. Διαβοηθείσης δὲ τῆς τῶν Ἀθηναίων πρὸς τοὺς Ἑλληνας ἀλλοτριότητος, ἤκου εἰς τὰς Ἀθήνας πρέσβεις παρὰ Περσῶν, καὶ παρὰ τῶν Ἑλλήνων. Οἱ μὲν οὖν ὑπὸ τῶν Περσῶν ἀποσταλέντες ἔφασαν, τὸν στρατηγὸν Μαρδόνιον ἐπαγγέλλεσθαι τοῖς Ἀθηναίοις, ἐὰν τὰ Περσῶν προέλωνται, δώσειν χώραν ἣν ἂν βούλωνται τῆς Ἑλλάδος, καὶ τὰ τείχη καὶ τοὺς ναοὺς πάλιν

ἀνοικοδομήσειν, καὶ τὴν πόλιν ἐάσειν αὐτόνομον· οἱ δὲ παρὰ τῶν Λακεδαιμονίων πεμφθέντες ἤξιον μὴ πεισθῆναι τοῖς βαρβάροις, ἀλλὰ τηρεῖν τὴν πρὸς τοὺς Ἑλληνας καὶ συγγενεῖς καὶ ὁμοφώνους εὐνοίαν. Οἱ δὲ Ἀθηναῖοι τοῖς βαρβάροις ἀπεκρίθησαν, ὥς οὔτε χώρα τοῖς Πέρσαις ἐστὶ τοιαύτη, οὔτε χρυσὸς τοσοῦτος, ὃν Ἀθηναῖοι δεξάμενοι τοὺς Ἑλληνας ἐγκαταλείψουσι· τοῖς δὲ Λακεδαιμονίοις εἶπον, ὥς αὐτοὶ μὲν ἦν πρότερον ἐποιοῦντο φροντίδα τῆς Ἑλλάδος, καὶ μετὰ ταῦτα πειράσσονται τὴν αὐτὴν διαφυλάττειν· ἐκείνους δ' ἤξιον τὴν ταχίστην ἐλθεῖν εἰς τὴν Ἀττικὴν μετὰ πάντων τῶν συμμάχων· πρόδηλον γὰρ εἶναι ὅτι Μαρδόνιος, ἡναντιωμένων τῶν Ἀθηναίων αὐτῷ, μετὰ δυνάμεως ἥξει ἐπὶ τὰς Ἀθήνας· ὃ καὶ συνέβη γενέσθαι. Ὁ γὰρ Μαρδόνιος ἐν τῇ Βοιωτίᾳ διατρίβων μετὰ τοῦ στρατοῦ, τὸ μὲν πρῶτον τῶν ἐν Πελοποννήσῳ πόλεων ἐπειρᾶτό τινας ἀφιστάναι χρήματα διαπεμπόμενος τοῖς προεστηκόσι τῶν πόλεων· μετὰ δὲ ταῦτα πυνθανόμενος τὴν τῶν Ἀθηναίων ἀπόκρισιν, καὶ παροξυνθείς, ἅπασαν ἦγεν ἐπὶ τὴν Ἀττικὴν τὴν δύναμιν. Χωρὶς γὰρ τῆς δεδομένης ὑπὸ Ξέρξου στρατιᾶς πολλοὺς ἄλλους αὐτὸς Μαρδόνιος ἐκ τῆς Θράκης καὶ Μακεδονίας

καὶ τῶν ἄλλων τῶν συμμαχίδων πόλεων ἡθροΐκει, πλείους εἴκοσι μυριάδων. Τηλικαύτης δυνάμεως προαγούσης εἰς τὴν Ἀττικὴν, οἱ μὲν Ἀθηναῖοι βιβλιαφόρους ἀπέστειλαν πρὸς τοὺς Λακεδαιμονίους, δεόμενοι βοηθεῖν· βραδυνόντων δὲ αὐτῶν καὶ τῶν βαρβάρων ἐμβαλλόντων εἰς τὴν Ἀττικὴν, κατεπλάγησαν, καὶ πάλιν ἀναλαβόντες τέκνα καὶ γυναῖκας, καὶ τῶν ἄλλων ὅσα δυνατὸν ἦν ταχέως ἀποκομίζειν, ἐξέλιπον τὴν πατρίδα, καὶ συνέφυγον πάλιν εἰς τὴν Σαλαμίνα. Ὁ δὲ Μαρδόνιος, χαλεπῶς ἔχων πρὸς αὐτούς, τὴν χώραν ἅπασαν κατέφθειρε, καὶ τὴν πόλιν παντελῶς κατέσκαψε, καὶ τὰ ἱερὰ τὰ καταλελειμμένα παντελῶς ἐλυμήνατο.

XXII. Ἐπανελθόντος δὲ εἰς τὰς Ἀθήνας τοῦ Μαρδονίου μετὰ τῆς δυνάμεως, ἔδοξε τοῖς συνέδροις τῶν Ἑλλήνων παραλαβεῖν τοὺς Ἀθηναίους, καὶ πανδημεὶ προσελθόντας εἰς τὰς Πλαταιάς, διαγωνίσασθαι περὶ τῆς ἐλευθερίας. Συναχθέντων δὲ τῶν Ἑλλήνων εἰς τὸν ἰσθμόν, ἐδόκει τοῖς πᾶσιν ὄρκον ὁμόσαι περὶ τοῦ πολέμου, τὸν στέξοντα μὲν τὴν ὁμόνοιαν αὐτῶν, ἀναγκάσοντα δὲ γενναίως τοὺς κινδύνους ὑπομένειν. Ὁ δὲ ὄρκος ἦν τοιοῦτος· Οὐ ποιήσομαι περὶ πλείονος τὸ ζῆν τῆς ἐλευθερίας, οὐδὲ καταλείψω

τοὺς ἡγεμόνας οὔτε ζῶντας οὔτε ἀποθανόντας· ἀλλὰ τοὺς ἐν τῇ μάχῃ τελευτήσαντας τῶν συμμάχων πάντας θάψω· καὶ κρατήσας τῷ πολέμῳ τῶν βαρβάρων οὐδεμίαν τῶν ἀγωνισαμένων πόλεων ἀνάστατον ποιήσω· καὶ τῶν ἱερῶν τῶν ἐμπρησθέντων καὶ καταβληθέντων οὐδὲν ἀνοικοδομήσω, ἀλλ' ὑπόμνημα τοῖς ἐπιγινομένοις ἐάσω καὶ καταλείψω τῆς τῶν βαρβάρων ἀσεβείας. Τὸν δὲ ὄρκον ὁμόσαντες, ἐπορεύθησαν ἐπὶ τὴν Βοιωτίαν διὰ τοῦ Κιθαιρώνως, καὶ πρὸς τὰς ὑπωρείας καταντήσαντες πλησίον τῶν Ἐρυθρῶν, αὐτοῦ κατεστρατοπέδευσαν. Ἠγεῖτο δὲ τῶν μὲν Ἀθηναίων Ἀριστείδης, τῶν δὲ συμπτάντων Πανσανίας, ἐπίτροπος ὦν τοῦ Λεωνίδου παιδός.

XXIII. Μαρδόνιος δὲ πυθόμενος τὴν τῶν πολεμίων δύναμιν προάγειν ἐπὶ Βοιωτίαν, προῆλθεν ἐκ τῶν Θηβῶν· καὶ παραγενόμενος ἐπὶ τὸν Ἀσωπὸν ποταμὸν ἐστρατοπεδεύσατο, καὶ τὸ χωρίον ὠχύρωσε τάφρῳ βαθείᾳ, καὶ τείχει ξυλίνῳ περιέλαβεν. Ἦν δὲ ὁ σύμπας ἀριθμὸς τῶν Ἑλλήνων εἰς δέκα μυριάδας, τῶν δὲ βαρβάρων εἰς πεντήκοντα. Πρῶτοι δὲ κατήρξαντο μάχης οἱ βάρβαροι, νυκτὸς ἐκχυθέντες ἐπ' αὐτούς, καὶ πᾶσι τοῖς ἵππεῦσι πρὸς τὸ στρατόπεδον ἐπέλασαντες. Τῶν δὲ Ἀθηναίων προαισθημένων

καὶ συντεταγμένη τῇ στρατιᾷ τεθαρρῆκότως ἀπαντῶντων, συνέβη καρτερὰν γενέσθαι μάχην. Τέλος δὲ τῶν Ἑλλήνων οἱ μὲν ἄλλοι πάντες τοὺς καθ' αὐτοὺς ταχθέντας τῶν βαρβάρων ἐτρέψαντο· μόνοι δὲ Μεγαρεῖς πρὸς τε τὸν ἱππάρχην καὶ τοὺς ἀρίστους τῶν Περσῶν ἱππεῖς ἀνθεστώτες, καὶ πιεζόμενοι τῇ μάχῃ, τὴν μὲν τάξιν οὐ κατέλιπον, πρὸς δὲ τοὺς Ἀθηναίους καὶ Λακεδαιμονίους πέμψαντές τινας ἐξ αὐτῶν, ἤτουν κατὰ τάχος βοηθήσειν· Ἀριστείδου δὲ τοὺς περὶ αὐτὸν τῶν Ἀθηναίων ταχέως ἀποστείλαντος τοὺς ἐπιλέκτους, συστραφέντες οὗτοι καὶ προσπεσόντες τοῖς βαρβάροις, τοὺς μὲν Μεγαρεῖς ἐξείλοντο τῶν κινδύνων τῶν ἐπικειμένων, τῶν δὲ Περσῶν αὐτὸν τε τὸν ἱππάρχην καὶ πολλοὺς ἄλλους ἀποκτείναντες, τοὺς λοιποὺς ἐτρέψαντο. Οἱ μὲν οὖν Ἕλληνες, ὥσπερ τινὶ προαγῶνι λαμπρῶς προτερήσαντες, εὐέλπιδες ἐγένοντο περὶ τῆς ὀλοσχεροῦς νίκης. Μετὰ δὲ ταῦτα ἐκ τῆς ὑπωρείας μετεστρατοπέδευσαν εἰς ἕτερον τόπον, εὐθετώτερον πρὸς τὴν ὀλοσχερῇ νίκην. Ἦν γὰρ ἐκ μὲν τῶν δεξιῶν γεώλοφος ὑψηλός, ἐκ δὲ τῶν εὐωνύμων ὁ Ἀσωπὸς ποταμός· τὸν δ' ἀνὰ μέσον τόπον ἐπεῖχε τὸ στρατόπεδον, πεφραγμένον τῇ φύσει καὶ ταῖς τῶν τόπων ἀσφαλείαις.

Τοῖς μὲν οὖν Ἑλλησιν ἐμφρόνως βουλευσαμένοις πολλὰ συνεβάλετο πρὸς τὴν νίκην ἢ τῶν τόπων στενοχωρία· οὐ γὰρ ἦν ἐπὶ πολὺ παρεκτείνειν τὴν φάλαγγα τῶν Περσῶν· ὥστε ἀχρήστους εἶναι συνέβαινε τὰς πολλὰς μυριάδας τῶν βαρβάρων. Διόπερ οἱ περὶ τὸν Πausanίαν καὶ Ἀριστείδην θαρρήσαντες τοῖς τόποις, προῆγον τὴν δύναμιν εἰς τὴν μάχην, καὶ συντάξαντες ἑαυτοὺς οἰκείως τῆς περιστάσεως, ἦγον ἐπὶ τοὺς πολεμίους.

XXIV. Μαρδόνιος δὲ συναναγκαζόμενος βαθεῖαν ποιῆσαι τὴν φάλαγγα, διέταξε τὴν δύναμιν ὅπως ποτὲ ἔδοξεν αὐτῷ συμφέρειν, καὶ μετὰ βοῆς ἀπήντησε τοῖς Ἑλλησιν. Ἐχων δὲ περὶ αὐτὸν τοὺς ἀρίστους, πρῶτος ἐνέβαλεν εἰς τοὺς ἀντιτεταγμένους Λακεδαιμονίους, καὶ γενναίως ἀγωνισάμενος, πολλοὺς ἀνείλε τῶν Ἑλλήνων ἀντιταχθέντων δὲ τῶν Λακεδαιμονίων εὐρώστως, καὶ πάντα κίνδυνον ὑπομενόντων προθύμως, πολὺς ἐγένετο φόνος τῶν βαρβάρων. Ἔως μὲν οὖν συνέβαινε τὸν Μαρδόνιον μετὰ τῶν ἐπιλέκτων προκινδυνεύειν, εὐψύχως ὑπέμενον τὸ δεινὸν οἱ βάρβαροι· ἐπεὶ δ' ὁ τε Μαρδόνιος ἀγωνιζόμενος ἐκθύμως ἔπεσε, καὶ τῶν ἐπιλέκτων οἱ μὲν ἀπέθανον, οἱ δὲ κατετρώθησαν, ἀνατραπέντες ταῖς

ψυχαῖς πρὸς φυγὴν ὥρμησαν· ἐπικειμένων δὲ τῶν Ἑλλήνων, οἱ μὲν πλείους τῶν βαρβάρων εἰς τὸ ξύλινον τεῖχος συνέφυγον, τῶν δ' ἄλλων οἱ μὲν μετὰ Μαρδονίου ταχθέντες Ἕλληνες εἰς τὰς Θήβας ἀνεχώρησαν, τοὺς δὲ λοιποὺς ὄντας πλείους τετρακισμυρίων ἀναλαβὼν Ἀρτάβαζος, ἀνὴρ παρὰ Πέρσαις ἐπαινούμενος, εἰς θάτερον ἔφυγε· καὶ σύντονον τὴν ἀναχώρησιν ποιησάμενος, προῆγεν ἐπὶ τῆς Φωκίδος.

XXV. Τοῦτον δὲ τὸν τρόπον ἐν τῇ φυγῇ τῶν βαρβάρων σχισθέντων, ὁμοίως καὶ τὸ τῶν Ἑλλήνων πλῆθος διεμερίσθη. Ἀθηναῖοι μὲν γὰρ καὶ Πλαταιεῖς καὶ Θεσπιεῖς τοὺς ἐπὶ Θηβῶν ὀρμήσαντας ἐδίωξαν· Κορίνθιοι δὲ καὶ Σικυνῶνιοι καὶ Φλιάσιοι καὶ τινες ἕτεροι τοῖς μετὰ Ἀρταβάζου φεύγουσιν ἐπηκολούθησαν· Λακεδαιμόνιοι δὲ μετὰ τῶν λοιπῶν τοὺς εἰς τὸ ξύλινον τεῖχος καταφυγόντας διώξαντες, ἐπόρθησαν προθύμως. Οἱ δὲ Θηβαῖοι δεξάμενοι τοὺς φεύγοντας καὶ προσαναλαβόντες, ἐπέθεντο τοῖς διώκουσιν Ἀθηναίοις. Γενομένης δὲ πρὸ τῶν τειχῶν καρτερᾶς μάχης, καὶ τῶν Θηβαίων λαμπρῶς ἀγωνισαμένων, ἔπεσον μὲν οὐκ ὀλίγοι παρ' ἀμφοτέροις, τὸ δὲ τελευταῖον βιασθέντες ὑπὸ τῶν Ἀθηναίων, συνέφυγον πάλιν εἰς τὰς Θήβας. Μετὰ δὲ

ταῦτα οἱ μὲν Αθηναῖοι πρὸς τοὺς Λακεδαιμονίους ἀποχωρήσαντες, μετὰ τούτων ἐτειχομάχουν πρὸς τοὺς καταφυγόντας εἰς τὸ στρατόπεδον τῶν Περσῶν· μεγάλου δὲ ἀγῶνος ἐξ ἀμφοτέρων γενομένου, καὶ τῶν μὲν βαρβάρων ἐκ τόπων ὠχυρωμένων καλῶς ἀγωνισαμένων, τῶν δ' Ἑλλήνων βίαν προσαγόντων τοῖς ξυλίνοις τείχεσι, πολλοὶ μὲν παραβόλως ἀγωνιζόμενοι κατετιτρώσκοντο, οὐκ ὀλίγοι δὲ καὶ τῷ πλήθει τῶν βελῶν διαφθειρόμενοι τὸν θάνατον εὐψύχως ὑπέμενον. Οὐ μὴν γε τὴν ὁρμὴν καὶ βίαν τῶν Ἑλλήνων ἔστεγεν οὔτε τὸ κατεσκευασμένον τείχος, οὔτε τὸ πλῆθος τῶν βαρβάρων, ἀλλὰ πᾶν τὸ ἀντιτεταγμένον ὑπέκλειν ἠναγκάζετο. Ἡμιλλῶντο γὰρ πρὸς ἀλλήλους οἱ τῆς Ἑλλάδος ἡγούμενοι, Λακεδαιμόνιοι καὶ Ἀθηναῖοι, μεμετεωρισμένοι μὲν ταῖς προγεγενημέναις νίκαις, πεποιθότες δὲ ταῖς ἑαυτῶν ἀρεταῖς. Τέλος δὲ κατὰ κράτος ἀλόντες οἱ βάρβαροι, δεόμενοι ζωγεῖν, οὐδενὸς ἐτύγχανον ἐλέου. Ὁ γὰρ στρατηγὸς τῶν Ἑλλήνων Πausanίας ὁρῶν τῷ πλήθει ὑπερέχοντας τοὺς βαρβάρους, εὐλαβεῖτο μὴ τι παράλογον γένηται, πολλαπλασίων ὄντων τῶν βαρβάρων. Διὸ καὶ παραγγείλαντος αὐτοῦ μηδένα ζωγεῖν, ταχὺ πλῆθος ἄπιστου νεκρῶν

ἐγένετο. Τέλος δὲ οἱ Ἕλληνες, ὑπὲρ δέκα μυριάδας τῶν βαρβάρων κατακόψαντες, μόγις ἐπαύσαντο τοῦ κτείνειν τοὺς πολεμίους.

XXVI. Τοιοῦτον δὲ πέρας τῆς μάχης λαβούσης, οἱ μὲν Ἕλληνες τοὺς πεσόντας ἔθαψαν, ὄντας πλείους μυρίων, διελόμενοι τὰ λάφυρα κατὰ τὸν τῶν στρατιωτῶν ἀριθμόν. Τὴν δὲ περὶ τῶν ἀριστείων κρίσιν ἐποιήσαντο, καὶ χάριτι τοῦ κελεύσαντος, ἔκριναν ἀριστεῦσαι πόλιν μὲν Σπάρτην, ἄνδρα δὲ Πανσανίαν τὸν Λακεδαιμόνιον. Ἀρτάβαζος δ' ἔχων τοὺς τῶν φευγόντων Περσῶν εἰς τετρακισμυρίους, καὶ διὰ τῆς Φωκίδος εἰς Μακεδονίαν πορευθεὶς, ὀξυτάταις πορείαις ἐχρήτο, καὶ ἐσώθη μετὰ τῶν στρατιωτῶν εἰς τὴν Ἀσίαν. Οἱ δ' Ἕλληνες ἐκ τῶν λαφύρων δεκάτην ἐξελόμενοι, κατεσκεύασαν χρυσοῦν τρίποδα καὶ ἀνέθηκαν εἰς Δελφούς, ἐπιγράψαντες ἐλεγείον τόδε·

Ἑλλάδος εὐρυχόρου σωτῆρες τόνδ' ἀνέθηκαν,
Δουλοσύνης στυγεραῖς ῥυσάμενοι πόλιας.

Ἐπέγραψαν δὲ καὶ τοῖς ἐν Θερμοπύλαις ἀποθανούσι Λακεδαιμονίοις, κοινῇ μὲν ἅπασι τόδε·

Μυριάσιν ποτὲ τῇδε διακοσίαις ἐμάχοντο
Ἐκ Πελοποννήσου χιλιάδες τέτορες.

Ἰδίᾳ δὲ αὐτοῖς τόδε·

Ὡς ξένη, ἄγγελον Λακεδαιμονίοις, ὅτι τῇδε
Κείμεθα, τοῖς κείνων πειθόμενοι νομίμοις.

Ὅμοίως δὲ καὶ ὁ τῶν Ἀθηναίων δῆμος ἐκόσμησε
τοὺς τάφους τῶν ἐν τῷ Περσικῷ πολέμῳ τελευ-
τησάντων, καὶ τὸν ἀγῶνα τὸν ἐπιτάφιον τότε
πρῶτον ἐποίησε· καὶ νόμον ἔθηκε, λέγειν ἐγκώ-
μιον τοῖς δημοσίᾳ θαπτομένοις τοὺς προαιρεθέντας
τῶν ῥητόρων. Μετὰ δὲ ταῦτα Πausanίας μὲν ὁ
στρατηγὸς ἀναλαβὼν τὴν δύναμιν, ἐστράτευσεν
ἐπὶ τὰς Θήβας, καὶ τοὺς αἰτίους τῆς προτέρας
συμμαχίας ἐξήτει πρὸς τὴν τιμωρίαν. Τῶν δὲ
Θηβαίων καταπεπληγμένων τό τε πλῆθος τῶν
πολεμίων καὶ τὰς ἀρετάς, οἳ μὲν αἰτιώτατοι τῆς
ἀπὸ τῶν Ἑλλήνων ἀποστάσεως, ἐκουσίως ὑπο-
μείναντες τὴν παράδοσιν, ἐκολάσθησαν ὑπὸ τοῦ
Pausaniou, καὶ πάντες ἀνῆρέθησαν.

XXVII. Ἐγένετο δὲ καὶ κατὰ τὴν Ἰωνίαν
τοῖς Ἑλλησι μεγάλη μάχη πρὸς Πέρσας, κατὰ
τὴν αὐτὴν ἡμέραν τῇ περὶ τὰς Πλαταιὰς συντε-
λεσθείσῃ, περὶ ἧς μέλλοντες γράφειν, ἀναληψό-
μεθα τὴν ἀπ' ἀρχῆς διήγησιν. Λεωτυχίδης γάρ
ὁ Λακεδαιμόνιος, καὶ Ξάνθιππος ὁ Ἀθηναῖος,
ἡγούμενοι τῆς ναυτικῆς δυνάμεως, καὶ τὸν στόλον
ἐκ τῆς περὶ Σαλαμῖνα ναυμαχίας ἀθροίσαντες
εἰς Ἀἶγιναν, ἐν ταύτῃ διατρίψαντες ἡμέρας τινάς,

ἔπλευσαν εἰς Δῆλον, ἔχοντες τριήρεις διακοσίας καὶ πεντήκοντα. Ἐνταῦθα δ' αὐτῶν ὀρμούντων ἦκον ἐκ Σάμου πρέσβεις, ἀξιούντες ἐλευθερῶσαι τοὺς κατὰ τὴν Ἀσίαν Ἕλληνας. Οἱ δὲ περὶ τὸν Λεωτυχίδην συνεδρεύσαντες μετὰ τῶν ἡγεμόνων, καὶ διακούσαντες τῶν Σαμίων, ἔκριναν ἐλευθεροῦν τὰς πόλεις, καὶ κατὰ τάχος ἐξέπλευσαν ἐκ Δήλου. Οἱ δὲ τῶν Περσῶν ναύαρχοι διατρίβοντες ἐν τῇ Σάμῳ, πυθόμενοι τὸν τῶν Ἑλλήνων ἐπίπλουν, ἀνήχθησαν ἐκ τῆς Σάμου πάσαις ταῖς ναυσί, καὶ κατάραντες εἰς Μυκάλην τῆς Ἰωνίας, τὰς μὲν ναῦς ἐνεώλκησαν, ὀρῶντες οὐκ ἀξιόχρεως οὔσας ναυμαχεῖν, καὶ ξυλίνῳ τείχει καὶ τάφρῳ βαθείᾳ περιέλαβον αὐτάς· οὐδὲν δὲ ἦττον καὶ δυνάμεις πεζικὰς μετεπέμποντο ἐκ τῶν Σάρδεων καὶ τῶν σύνεγγυς πόλεων, καὶ συνήγαγον τοὺς ἅπαντας εἰς δέκα μυριάδας· ἐποιοῦντο δὲ καὶ τῶν ἄλλων ἀπάντων τῶν εἰς πόλεμον χρησίμων παρασκευάς, νομίζοντες καὶ τοὺς Ἴωνας ἀποστήσασθαι πρὸς τοὺς πολεμίους. Οἱ δὲ περὶ τὸν Λεωτυχίδην, προσπλεύσαντες τοῖς ἐν τῇ Μυκάλῃ βαρβάροις, ναῦν προαπέστειλαν ἔχουσαν κήρυκα τὸν μεγαλοφωνότατον τῶν ἐν τῷ στρατοπέδῳ. Τῷ δὲ προσετέτακτο προσπλεῦσαι τοῖς πολεμίοις, καὶ μεγάλην τῇ φωνῇ κηρύξαι, ὅτι οἱ Ἕλληνες,

νενικηκότες ἐν Πλαταιαῖς τοὺς Πέρσας, πάρεισι νῦν ἐλευθερώσοντες τὰς κατὰ τὴν Ἀσίαν Ἑλληνίδας πόλεις. Τοῦτο δ' ἐποίησαν οἱ περὶ τὸν Λεωτυχίδην, νομίζοντες τοὺς συστρατεύοντας τοῖς βαρβάροις Ἑλληνας ἀποστήσειν Περσῶν, καὶ ταραχὴν ἔσεσθαι πολλὴν ἐν τῷ τῶν βαρβάρων στρατοπέδῳ· ὅπερ καὶ συνέβη γενέσθαι. Τοῦ γὰρ κήρυκος προσπλεύσαντος ταῖς νενεωλκημέναις ναυσί, καὶ κηρύξαντος τὰ προστεταγμένα, συνέβη τοὺς μὲν Πέρσας ἀπιστῆσαι τοῖς Ἑλλησι, τοὺς δ' Ἑλληνας ἀλλήλοις συντίθεσθαι περὶ στάσεως.

XXVIII. Οἱ δ' Ἑλληνες κατασκεψάμενοι τὰ κατ' αὐτοὺς ἀπεβίβασαν τὴν δύναμιν. Τῇ δ' ὑστεραία παρασκευαζομένων αὐτῶν τὰ πρὸς τὴν παράταξιν, προσέπεσε φήμη, ὅτι νενικήκασιν οἱ Ἑλληνες τοὺς Πέρσας κατὰ τὰς Πλαταιάς. Διόπερ οἱ μὲν περὶ Λεωτυχίδην ἀθροίσαντες ἐκκλησίαν, τὸ πλῆθος παρεκάλεσαν εἰς τὴν μάχην, τά τε ἄλλα προφερόμενοι καὶ τὴν ἐν Πλαταιαῖς νίκην ὑμνοῦντες, δι' ἣν ὑπελάμβανον θρασυτέρους ποιήσειν τοὺς μέλλοντας ἀγωνίζεσθαι. Θαυμαστὸν δὲ ἐγένετο τὸ ἀποτέλεσμα· κατὰ γὰρ τὴν αὐτὴν ἡμέραν ἐφάνησαν αἱ μάχαι γεγενημέναι, ἥ τε πρὸς τῇ Μυκάλῃ συντελεσθεῖσα καὶ

ἡ κατὰ τὰς Πλαταιὰς γενομένη. Διόπερ ἔδοξαν οἱ περὶ τὸν Λεωτυχίδην οὐπω μὲν πεπύσθαι περὶ τῆς νίκης, ἀφ' ἑαυτῶν δὲ πλάττοντες τὴν εὐμερίαν στρατηγήματος ἔνεκεν τοῦτο πεποιηκέναι· τὸ γὰρ μέγεθος τοῦ διαστήματος ἤλεγχεν ἀδυνατοῦσαν τὴν προσαγγελίαν. Οἱ δὲ τῶν Περσῶν ἡγεμόνες ἀπίστως ἔχοντες τοῖς Ἕλλησι, τούτους μὲν ἀφώπλισαν, τὰ δὲ ὄπλα τοῖς ἑαυτῶν φίλοις παρέδωκαν· παρακαλέσαντες δὲ τὸ πλῆθος, καὶ τὸν Ξέρξην αὐτὸν μετὰ πολλῆς δυνάμεως εἰπόντες ἥξειν βοηθόν, ἐποίησαν ἅπαντας εὐθαρσεῖς πρὸς τὸν κίνδυνον.

XXIX. Ἀμφοτέρων δὲ ἑκταξάντων τὴν στρατιάν, καὶ προσαγόντων ἐπ' ἀλλήλους, οἱ μὲν Πέρσαι τοὺς πολεμίους ὀρώντες ὀλίγους ὄντας, κατεφρόνησαν αὐτῶν, καὶ μετὰ πολλῆς κραυγῆς ἐπεφέροντο. Τῶν δὲ Σαμίων καὶ Μιλησίων πανδημεὶ προελομένων βοηθῆσαι τοῖς Ἕλλησι, καὶ μετ' ἀλλήλων κοινῇ προσαγόντων κατὰ σπουδήν, ὥς προϊόντες εἰς ὄψιν ἦλθον τοῖς Ἕλλησιν, οἱ μὲν Ἴωνες ἐνόμιζον εὐθαρσεστέρους ἔσεσθαι τοὺς Ἕλληνας, ἀπέβη δὲ τοῦναντίον. Δόξαντες γὰρ οἱ περὶ τὸν Λεωτυχίδην τὸν Ξέρξην ἐκ τῶν Σάρδεων ἐπιέναι μετὰ τῆς δυνάμεως, ἐφοβήθησαν, καὶ ταραχῆς γενομένης

ἐν τῷ στρατοπέδῳ, διεφέροντο πρὸς ἀλλήλους. Οἱ μὲν γὰρ ἔφασαν τὴν ταχίστην δεῖν εἰς τὰς ναῦς ἀπιέναι, οἱ δὲ μένειν καὶ τεθαρρήκότως παρατάξασθαι. Ἔτι δ' αὐτοῖς τεθορυβημένοις ἐπεφάνησαν οἱ Πέρσαι διεσκευασμένοι καταπληκτικῶς, καὶ μετὰ βοῆς ἐπιφερόμενοι. Οἱ δ' Ἕλληνες οὐδεμίαν ἀνοχὴν ἔχοντες τοῦ βουλευσασθαι, συνηναγκάσθησαν ὑπομεῖναι τὴν ἔφοδον τῶν βαρβάρων. Καὶ τὸ μὲν πρῶτον ἀμφοτέρων ἀγωνιζομένων εὐρώστως, ἰσόρροπος ἦν ἡ μάχη, καὶ συχνοὶ παρ' ἀμφοτέροις ἔπιπτον· τῶν δὲ Σαμίων καὶ τῶν Μιλησίων ἐπιφανέντων, οἱ μὲν Ἕλληνες ἐπερρώσθησαν, οἱ βάρβαροι δὲ καταπλαγέντες πρὸς τὴν φυγὴν ὥρμησαν. Πολλοῦ δὲ γινομένου φόνου, οἱ μὲν περὶ τὸν Λεωτυχίδην καὶ Ξάνθιππον ἐπικείμενοι τοῖς ἡττημένοις, κατεδίωξαν τοὺς βαρβάρους μέχρι τῆς παρεμβολῆς. Συνεπελάβοντο δὲ τῆς μάχης ἤδη κεκρινένης Αἰολεῖς, καὶ τῶν ἄλλων πολλοὶ τῶν κατὰ τὴν Ἀσίαν· δεινὴ γάρ τις ἐνέπεσεν ἐπιθυμία ταῖς κατὰ τὴν Ἀσίαν πόλεσι τῆς ἐλευθερίας. Διόπερ σχεδὸν ἅπαντες οὐθ' ὁμήρων οὔτε ὄρκων ἐποίησαντο φροντίδα, ἀλλὰ μετὰ τῶν ἄλλων Ἑλλήνων ἀπέκτειναν ἐν τῇ φυγῇ τοὺς βαρβάρους. Τοῦτον δὲ τὸν τρόπον ἡττηθέντων τῶν

Περσῶν, ἀνῆρέθησαν αὐτῶν πλείους τετρακισ-
 μυρίων τῶν δὲ διασωθέντων οἱ μὲν εἰς τὸ
 στρατόπεδον διέφυγον, οἱ δὲ εἰς Σάρδεις ἀπ-
 εχώρησαν. Ξέρξης δὲ πυθόμενος τήν τε περὶ τὰς
 Πλαταιὰς ἦτταν καὶ τὴν ἐν τῇ Μυκάλῃ τροπὴν
 τῶν ἑαυτοῦ, μέρος μὲν τῆς δυνάμεως ἀπέλιπεν ἐν
 Σάρδεσιν, ὅπως διαπολεμῇ πρὸς τοὺς Ἕλληνας·
 αὐτὸς δὲ τεθορυβημένος μετὰ τῆς λοιπῆς στρα-
 τιᾶς προῆγεν, ἐπ' Ἐκβατάνων ποιούμενος τὴν
 πορείαν.

XXX. Οἱ δὲ περὶ Λεωτυχίδην καὶ Ξάνθιππον,
 ἀποπλεύσαντες εἰς Σάμον, τοὺς μὲν Ἴωνας καὶ
 τοὺς Αἰολεῖς συμμάχους ἐποίησαντο· μετὰ δὲ
 ταῦτα ἔπειθον αὐτούς, ἐκλιπόντας τὴν Ἀσίαν,
 εἰς τὴν Εὐρώπην μετοικισθῆναι· ἐπηγγέλλοντο
 δὲ τὰ μηδίσαντα τῶν ἐθνῶν ἀναστήσαντες, δώσειν
 ἐκείνοις τὴν χώραν. Καθόλου γὰρ μένοντας
 αὐτοὺς ἐπὶ τῆς Ἀσίας, τοὺς μὲν πολεμίους
 ὁμόρους ἔξιν, πολὺ πλήθει ὑπερέχοντας· τοὺς
 δὲ συμμάχους διαποντίους μὴ δύνασθαι τὰς
 βοηθείας εὐκαίρους αὐτοῖς ποιήσασθαι. Οἱ δὲ
 Αἰολεῖς καὶ οἱ Ἴωνες, ἀκούσαντες τῶν ἐπαγγελ-
 ιῶν, ἔγνωσαν πείθεσθαι τοῖς Ἕλλησι, καὶ
 παρεσκευάζοντο πλεῖν μετ' αὐτῶν εἰς τὴν Εὐρώ-
 πην. Οἱ δ' Ἀθηναῖοι μετανοήσαντες εἰς τοῦ-

ναυτίον, πάλιν μένειν συνεβούλευον, λέγοντες ὅτι καὶ μηδεὶς αὐτοῖς τῶν ἄλλων Ἑλλήνων βοηθοίη, μόνοι Ἀθηναῖοι συγγενεῖς ὄντες βοηθήσουσιν. Ὑπελάμβανον δὲ ὅτι κοινῇ κατοικισθέντες ὑπὸ τῶν Ἑλλήνων οἱ Ἴωνες οὐκέτι μητρόπολιν ἡγήσονται τὰς Ἀθήνας. Διόπερ συνέβη μετανοῆσαι τοὺς Ἴωνας, καὶ κρίναι μένειν ἐπὶ τῆς Ἀσίας.

XXXI. Τούτων δὲ πραχθέντων, Λεωτυχίδης μὲν ὁ βασιλεὺς τῶν Λακεδαιμονίων ἀπεχώρησεν ἐπ' οἴκου ἔχων τοὺς ἀπὸ Πελοποννήσου ξυμμάχους, οἱ δὲ Ἀθηναῖοι καὶ οἱ ἀπὸ Ἰωνίας καὶ Ἑλλησπόντου ξύμμαχοι ὑπομείναντες Σηστὸν ἐπολιόρκουν Μήδων ἐχόντων, καὶ ἐπιχειμάσαντες εἶλον αὐτὴν ἐκλιπόντων τῶν βαρβάρων, καὶ μετὰ τοῦτο ἀπέπλευσαν ἐξ Ἑλλησπόντου ὡς ἕκαστοι κατὰ πόλεις. Ἀθηναίων δὲ τὸ κοινόν, ἐπειδὴ αὐτοῖς οἱ βάρβαροι ἐκ τῆς χώρας ἀπῆλθον, διεκομίζοντο εὐθὺς ὅθεν ὑπεξέθεντο παῖδας καὶ γυναῖκας καὶ τὴν περιούσαν κατασκευὴν, καὶ τὴν πόλιν ἀνοικοδομεῖν παρσκευάζοντο καὶ τὰ τεῖχῃ τοῦ τε γὰρ περιβόλου βραχέα εἰστήκει, καὶ οἰκίαι αἱ μὲν πολλαὶ πεπτώκεσαν, ὀλίγαι δὲ περιῆσαν, ἐν αἷς αὐτοὶ ἐσκήνησαν οἱ δυνατοὶ τῶν Περσῶν.

XXXII. Λακεδαιμόνιοι δὲ αἰσθόμενοι τὸ μέλ-

λον ἦλθον πρεσβεία, τὰ μὲν καὶ αὐτοὶ ἥδιον ἂν
ὀρώντες μὴτ' ἐκείνους μὴτ' ἄλλον μηδένα τείχος
ἔχοντα, τὸ δὲ πλεον τῶν ξυμμάχων ἐξοτρυνόντων,
καὶ φοβουμένων τοῦ τε ναυτικοῦ αὐτῶν τὸ πλῆθος,
ὃ πρὶν οὐχ ὑπῆρχεν, καὶ τὴν ἐς τὸν Μηδικὸν
πόλεμον τόλμαν γενομένην. Ἦξίουν τε αὐτοὺς
μὴ τειχίζειν, ἀλλὰ καὶ τῶν ἔξω Πελοποννήσου
μᾶλλον ὅσοις εἰστήκει ξυγκαθελεῖν μετὰ σφῶν
τοὺς περιβόλους, τὸ μὲν βουλόμενον καὶ ὑποπτον
τῆς γνώμης οὐ δηλοῦντες ἐς τοὺς Ἀθηναίους, ὡς
δὲ τοῦ βαρβάρου, εἰ αὐθις ἐπέλθοι, οὐκ ἂν
ἔχοντος ἀπ' ἐχυροῦ ποθέν, ὥσπερ νῦν ἐκ τῶν
Θηβῶν, ὀρμᾶσθαι· τὴν τε Πελοπόννησον πᾶσιν
ἔφασαν ἱκανὴν εἶναι ἀναχώρησίν τε καὶ ἀφορμήν.
Οἱ δ' Ἀθηναῖοι Θεμιστοκλέους γνώμῃ τοὺς μὲν
Λακεδαιμονίους ταῦτ' εἰπόντας, ἀποκρινάμενοι
ὅτι πέμψουσιν ὡς αὐτοὺς πρέσβεις περὶ ὧν
λέγουσιν, εὐθὺς ἀπήλλαξαν· ἑαυτὸν δ' ἐκέλευεν
ἀποστέλλειν ὡς τάχιστα ὁ Θεμιστοκλῆς ἐς τὴν
Λακεδαίμονα, ἄλλους δὲ πρὸς ἑαυτῷ ἐλομένους
πρέσβεις μὴ εὐθὺς ἐκπέμπειν, ἀλλ' ἐπισχεῖν
μέχρι τοσούτου ἕως ἂν τὸ τείχος ἱκανὸν ἄρῃσιν
ὥστε ἀπομάχεσθαι ἐκ τοῦ ἀναγκαιοτάτου ὕψους·
τειχίζειν δὲ πάντας πανδημεὶ τοὺς ἐν τῇ πόλει
καὶ αὐτοὺς καὶ γυναῖκας καὶ παῖδας, φειδομένους

μήτε ἰδίου μήτε δημοσίου οἰκοδομήματος ὅθεν τις ὠφελία ἔσται ἐς τὸ ἔργον, ἀλλὰ καθαιρουντας πάντα. Καὶ ὁ μὲν ταῦτα διδάξας, καὶ ὑπειπὼν τὰλλα ὅτι αὐτὸς τάκεῖ πράξοι, ὥχετο. Καὶ ἐς τὴν Λακεδαίμονα ἐλθὼν οὐ προσήει πρὸς τὰς ἀρχάς, ἀλλὰ διήγε καὶ προυφασίζετο. Καὶ ὁπότε τις αὐτὸν ἔροιτο τῶν ἐν τέλει ὄντων ὅ τι οὐκ ἐπέρχεται ἐπὶ τὸ κοινόν, ἔφη τοὺς ξυμπρέσβεις ἀναμένειν, ἀσχολίας δέ τινος οὔσης αὐτοὺς ὑπολειφθῆναι, προσδέχεσθαι μέντοι ἐν τάχει ἥξειν καὶ θαυμάζειν ὡς οὐπω πάρευσιν.

XXXIII. Οἱ δὲ ἀκούοντες τῷ μὲν Θεμιστοκλεῖ ἐπείθοντο διὰ φιλίαν αὐτοῦ, τῶν δὲ ἄλλων ἀφικνουμένων, καὶ σαφῶς κατηγορούντων ὅτι τειχίζεται τε καὶ ἤδη ὕψος λαμβάνει, οὐκ εἶχον ὅπως χρὴ ἀπιστῆσαι. Γνούς δ' ἐκεῖνος κελεύει αὐτοὺς μὴ λόγοις μᾶλλον παράγεσθαι, ἢ πέμψαι σφῶν αὐτῶν ἄνδρας, οἵτινες χρηστοὶ καὶ πιστῶς ἀπαγγελοῦσι σκεψάμενοι. Ἀποστέλλουσιν οὖν, καὶ περὶ αὐτῶν ὁ Θεμιστοκλῆς τοῖς Ἀθηναίοις κρύφα πέμπει, κελεύων ὡς ἥκιστα ἐπιφανῶς κατασχεῖν, καὶ μὴ ἀφεῖναι, πρὶν ἂν αὐτοὶ πάλιν κομισθῶσιν· ἥδη γὰρ καὶ ἤκον αὐτῷ οἱ ξυμπρέσβεις, Ἀβρώνιχος τε ὁ Λυσικλέους καὶ Ἀριστείδης ὁ Λυσιμάχου, ἀγγέλλοντες ἔχειν ἱκανῶς τὸ

τείχος· ἐφοβεῖτο γὰρ μὴ οἱ Λακεδαιμόνιοι σφᾶς, ὁπότε σαφῶς ἀκούσειαν, οὐκέτι ἀφῶσιν. Οἷ τε οὖν Ἀθηναῖοι τοὺς πρέσβεις ὥσπερ ἐπεστάλη κατείχον, καὶ Θεμιστοκλῆς, ἐπελθὼν τοῖς Λακεδαιμονίοις, ἐνταῦθα δὴ φανερώς εἶπεν, ὅτι ἡ μὲν πόλις σφῶν τετείχισται ἤδη ὥστε ἱκανὴ εἶναι σῶζειν τοὺς ἐνοικούντας, εἰ δέ τι βούλονται Λακεδαιμόνιοι ἢ οἱ ξύμμαχοι πρεσβεύεσθαι παρὰ σφᾶς, ὥς πρὸς διαγινώσκοντας τὸ λοιπὸν ἵεναι τά τε σφίσιν αὐτοῖς ξύμφορα καὶ τὰ κοινά. Τήν τε γὰρ πόλιν ὅτε ἐδόκει ἐκλιπεῖν ἄμεινον εἶναι καὶ ἐς τὰς ναῦς ἐσβῆναι, ἄνευ ἐκείνων ἔφασαν γνόντες τολμῆσαι, καὶ ὅσα αὖ μετ' ἐκείνων βουλευέσθαι, οὐδενὸς ὕστεροι γνώμῃ φανῆναι. Δοκεῖν οὖν σφίσιν καὶ νῦν ἄμεινον εἶναι τὴν ἐαυτῶν πόλιν τεῖχος ἔχειν, καὶ ἰδίᾳ τοῖς πολίταις καὶ ἐς τοὺς πάντας ξυμμάχους ὠφελιμώτερον ἔσεσθαι· οὐ γὰρ οἶόν τ' εἶναι μὴ ἀπὸ ἀντιπάλου παρασκευῆς ὁμοῖόν τι ἢ ἴσον ἐς τὸ κοινὸν βουλεύεσθαι. Ἡ πάντας οὖν ἀτειχίστους ἔφη χρήναι ξυμμαχεῖν, ἢ καὶ τάδε νομίζειν ὀρθῶς ἔχειν.

XXXIV. Οἱ δὲ Λακεδαιμόνιοι ἀκούσαντες ὀργὴν μὲν φανεράν οὐκ ἐποιοῦντο τοῖς Ἀθηναίοις (οὐδὲ γὰρ ἐπὶ κωλύμῃ ὁλλὰ γνώμης παραινέσει δῆθεν τῷ κοινῷ ἐπρεσβεύσαντο, ἅμα δὲ καὶ

προσφιλεῖς ὄντες ἐν τῷ τότε διὰ τὴν ἐς τὸν Μῆδον προθυμίαν τὰ μάλιστ' αὐτοῖς ἐτύγχανον), τῆς μέντοι βουλήσεως ἁμαρτάνοντες ἀδήλως ἤχθοντο. Οἷ τε πρέσβεις ἑκατέρων ἀπῆλθον ἐπ' οἴκου ἀνεπικλήτως.

XXXV. Τούτῳ τῷ τρόπῳ οἱ Ἀθηναῖοι τὴν πόλιν ἐτείχισαν ἐν ὀλίγῳ χρόνῳ. Καὶ δῆλη ἡ οἰκοδομία ἔτι καὶ νῦν ἐστὶν ὅτι κατὰ σπουδὴν ἐγένετο· οἱ γὰρ θεμέλιοι παντοίων λίθων ὑπὸ-κείνται καὶ οὐ ξυνειργασμένων ἔστιν ἡ, ἀλλ' ὡς ἕκαστοί ποτε προσέφερον, πολλαί τε στήλαι ἀπὸ σημάτων καὶ λίθοι εἰργασμένοι ἐγκατελέγησαν. Μείζων γὰρ ὁ περίβολος πανταχῇ ἐξήχθη τῆς πόλεως, καὶ διὰ τοῦτο πάντα ὁμοίως κινοῦντες ἠπεύγοντο. Ἐπεισε δὲ καὶ τοῦ Πειραιῶς τὰ λοιπὰ ὁ Θεμιστοκλῆς οἰκοδομεῖν (ὑπῆρκετο δ' αὐτοῦ πρότερον ἐπὶ τῆς ἐκείνου ἀρχῆς ἡς κατ' ἐνιαυτὸν Ἀθηναίοις ἤρξεν) νομίζων τό τε χωρίου καλὸν εἶναι, λιμένας ἔχον τρεῖς αὐτοφυεῖς, καὶ αὐτοὺς ναυτικούς γεγεννημένους μέγα προφέρειν ἐς τὸ κτήσασθαι δύναμιν· τῆς γὰρ δὴ θαλάσσης πρῶτος ἐτόλμησεν εἰπεῖν ὡς ἀνθεκτέα ἐστί, καὶ τὴν ἀρχὴν εὐθὺς ξυγκατεσκεύαζεν. Καὶ ὠκοδόμησαν τῇ ἐκείνου γνώμῃ τὸ πάχος τοῦ τείχους ὅπερ νῦν ἔτι δῆλόν ἐστι περὶ τὸν Πειραιᾶ·

δύο γὰρ ἅμαξαι ἐναντίαι ἀλλήλαις τοὺς λίθους ἐπήγον. Ἐντὸς δὲ οὔτε χάλιξ οὔτε πηλὸς ἦν, ἀλλὰ ξυνοικοδομημένοι μεγάλοι λίθοι καὶ ἐν τομῇ ἐγγώνιοι, σιδήρῳ πρὸς ἀλλήλους τὰ ἔξωθεν καὶ μολύβδῳ δεδεμένοι. Τὸ δὲ ὕψος ἡμισυ μάλιστα ἐτελέσθη οὐ διενοεῖτο. Ἐβούλετο γὰρ τῷ μεγέθει καὶ τῷ πάχει ἀφιστάναι τὰς τῶν πολεμίων ἐπιβουλὰς, ἀνθρώπων τε ἐνόμιζεν ὀλίγων καὶ τῶν ἀχρειοτάτων ἀρκέσειν τὴν φυλακὴν, τοὺς δ' ἄλλους ἐς τὰς ναῦς ἐσβήσεσθαι. Ταῖς γὰρ ναυσὶ μάλιστα προσέκειτο, ἰδὼν, ὡς ἐμοὶ δοκεῖ, τῆς βασιλέως στρατιᾶς τὴν κατὰ θάλασσαν ἔφοδον εὐπορωτέραν τῆς κατὰ γῆν οὔσαν τὸν τε Πειραιᾶ ὠφελιμώτερον ἐνόμιζε τῆς ἄνω πόλεως, καὶ πολλάκις τοῖς Ἀθηναίοις παρήνει, ἦν ἄρα ποτὲ κατὰ γῆν βιασθῶσι, καταβάντας ἐς αὐτὸν ταῖς ναυσὶ πρὸς ἅπαντας ἀνθίστασθαι. Ἀθηναῖοι μὲν οὖν οὕτως ἐτειχίσθησαν, καὶ τὰλλα κατεσκευάζοντο, εὐθὺς μετὰ τὴν Μήδων ἀναχώρησιν.

XXXVI. Πανσανίας δὲ ὁ Κλεομβρότου ἐκ Λακεδαιμόνος στρατηγὸς τῶν Ἑλλήνων ἐξέπεμψθη μετὰ εἴκοσι νεῶν ἀπὸ Πελοποννήσου· ξυνέπλεον δὲ καὶ Ἀθηναῖοι τριάκοντα ναυσί, καὶ τῶν ἄλλων ξυμμάχων πλήθος. Καὶ ἐστράτευσαν

ἐς Κυπρον, καὶ αὐτῆς τὰ πολλὰ κατέστρέψαντο, καὶ ὕστερον ἐς Βυζάντιον Μήδων ἐχόντων, καὶ ἐξεπολιόρκησαν ἐν τῇδε τῇ ἡγεμονίᾳ.

XXXVII. Ἦδη δὲ βιαίου ὄντος αὐτοῦ, οἳ τε ἄλλοι Ἕλληνες ἤχθοντο, καὶ οὐχ ἥκιστα οἱ Ἴωνες καὶ ὅσοι ἀπὸ βασιλέως νεωστὶ ἡλευθέρωντο· φοιτῶντές τε πρὸς τοὺς Ἀθηναίους, ἠξίουσαν αὐτοὺς ἡγεμόνας σφῶν γενέσθαι κατὰ τὸ ξυγγενές, καὶ Πausanίᾳ μὴ ἐπιτρέπειν ἣν που βιάζεται. Οἱ δὲ Ἀθηναῖοι ἐδέξαντό τε τοὺς λόγους, καὶ προσεῖχον τὴν γνώμην ὥς οὐ περιοψόμενοι, τὰλλά τε καταστησόμενοι, ἢ φαίνοιτο ἄριστα αὐτοῖς. Ἐν τούτῳ δὲ οἱ Λακεδαιμόνιοι μετεπέμποντο Πausanίαν, ἀνακρινοῦντες ὧν πέρι ἐπυνθάνοντο· καὶ γὰρ ἀδικία πολλὴ κατηγορεῖτο αὐτοῦ ὑπὸ τῶν Ἑλλήνων τῶν ἀφικνουμένων, καὶ τυραννίδος μᾶλλον ἐφαίνετο μίμησις ἢ στρατηγία. Ξυνέβη τε αὐτῷ καλεῖσθαι τε ἅμα καὶ τοὺς ξυμμάχους τῷ ἐκείνου ἔχθει παρ' Ἀθηναίους μετατάξασθαι, πλὴν τῶν ἀπὸ Πελοποννήσου στρατιωτῶν. Ἐλθὼν δὲ ἐς Λακεδαίμονα, τῶν μὲν ἰδίᾳ πρὸς τινα ἀδικημάτων εὐθύνθη, τὰ δὲ μέγιστα ἀπολύεται μὴ ἀδικεῖν· κατηγορεῖτο δὲ αὐτοῦ οὐχ ἥκιστα Μηδισμός, καὶ ἐδόκει σαφέστατον εἶναι. Καὶ ἐκείνον μὲν οὐκέτι ἐκπέμπουσιν

ἄρχοντα, Δόρκιν δὲ καὶ ἄλλους τινὰς μετ' αὐτοῦ, στρατιὰν ἔχοντας οὐ πολλήν· οἷς οὐκέτι ἐφίεσαν οἱ ξύμμαχοι τὴν ἡγεμονίαν. Οἱ δὲ αἰσθόμενοι ἀπῆλθον· καὶ ἄλλους οὐκέτι ὕστερον ἐξέπεμψαν οἱ Λακεδαιμόνιοι, φοβούμενοι μὴ σφίσιν οἱ ἐξιόντες χεῖρους γίνωνται, ὅπερ καὶ ἐν τῷ Πανσανίᾳ ἐνείδον, ἀπαλλαξείοντες δὲ καὶ τοῦ Μηδικοῦ πολέμου, καὶ τοὺς Ἀθηναίους νομίζοντες ἱκανοὺς ἐξηγεῖσθαι καὶ σφίσιν ἐν τῷ τότε παρόντι ἐπιτηδεύουσ.

XXXVIII. Παραλαβόντες δὲ οἱ Ἀθηναῖοι τὴν ἡγεμονίαν τούτῳ τῷ τρόπῳ ἐκόντων τῶν ξυμμάχων διὰ τὸ Πανσανίου μῖσος, ἔταξαν ἅς τε ἔδει παρέχειν τῶν πόλεων χρήματα πρὸς τὸν βάρβαρον, καὶ ἅς ναῦς· πρόσχημα γὰρ ἦν ἀμύνασθαι ὧν ἔπαθον δηοῦντας τὴν βασιλέως χώραν. Καὶ ἑλληνοταμίαι τότε πρῶτον Ἀθηναίοις κατέστη ἀρχή, οἱ ἐδέχοντο τὸν φόρον· οὕτω γὰρ ὠνομάσθη τῶν χρημάτων ἡ φορά. Ἦν δ' ὁ πρῶτος φόρος ταχθεὶς τετρακόσια τάλαντα καὶ ἐξήκοντα. Ταμιεῖόν τε Δῆλος ἦν αὐτοῖς, καὶ αἱ ξύνοδοι ἐς τὸ ἱερὸν ἐγίγνοντο.

XXXIX. Ἠγούμενοι δὲ αὐτονόμων τὸ πρῶτον τῶν ξυμμάχων καὶ ἀπὸ κοινῶν ξυνόδων βουλευόντων, τοσάδε ἐπῆλθον πολέμῳ τε καὶ διαχει-

ρίσει πραγμάτων μεταξὺ τοῦδε τοῦ πολέμου καὶ τοῦ Μηδικοῦ, ἃ ἐγένετο πρὸς τε τὸν βάρβαρον αὐτοῖς, καὶ πρὸς τοὺς σφετέρους ξυμμάχους νεωτερίζοντας, καὶ Πελοποννησίων τοὺς αἰὲ προσ-
 τυγχάνοντας ἐκάστω. Ἐγραψα δὲ αὐτὰ καὶ τὴν ἐκβολὴν τοῦ λόγου ἐποίησάμην διὰ τὸδε, ὅτι τοῖς πρὸ ἐμοῦ ἄπασιν ἐκλιπὲς τοῦτο ἦν τὸ χωρίον, καὶ ἡ τὰ πρὸ τῶν Μηδικῶν Ἑλληνικὰ ξυνετίθεσαν ἢ αὐτὰ τὰ Μηδικά· τούτων δ' ὅσπερ καὶ ἦψατο ἐν τῇ Ἀττικῇ ξυγγραφῇ Ἑλλάνικος, βραχέως τε καὶ τοῖς χρόνοις οὐκ ἀκριβῶς ἐπε-
 μνήσθη. Ἀμα δὲ καὶ τῆς ἀρχῆς ἀπόδειξιν ἔχει τῆς τῶν Ἀθηναίων, ἐν οἷῳ τρόπῳ κατέστη.

XL. Πρῶτον μὲν Ἡϊόνα τὴν ἐπὶ Στρυμόνι, Μήδων ἐχόντων, πολιορκία εἶλον καὶ ἡνδραπό-
 δισαν, Κίμωνος τοῦ Μιλτιάδου στρατηγούντος. Ἐπειτα Σκῦρον τὴν ἐν τῷ Αἰγαίῳ νῆσον, ἣν ᾤκουν Δόλοπες, ἡνδραπόδισαν καὶ ᾤκισαν αὐτοί. Πρὸς δὲ Καρυστίους αὐτοῖς ἄνευ τῶν ἄλλων Εὐβοέων πόλεμος ἐγένετο, καὶ χρόνῳ ξυνέβησαν καθ' ὁμολογίαν. Ναξίοις δὲ ἀποστᾶσι μετὰ ταῦτα ἐπολέμησαν, καὶ πολιορκία παρεστήσαντο, πρώτη τε αὕτη πόλις ξυμμαχίς παρὰ τὸ καθεσ-
 τηκὸς ἐδουλώθη, ἔπειτα δὲ καὶ τῶν ἄλλων ὥς ἐκάστη ξυνέβη.

XLI. Αἰτίαι δ' ἄλλαι τε ἦσαν τῶν ἀποστάσεων καὶ μέγισται αἱ τῶν φόρων καὶ νεῶν ἔκδειαι, καὶ λειποστράτιον εἴ τῳ ἐγένετο· οἱ γὰρ Ἀθηναῖοι ἀκριβῶς ἔπρασσον, καὶ λυπηροὶ ἦσαν οὐκ εἰωθόσιν οὐδὲ βουλομένοις ταλαιπωρεῖν προσάγοντες τὰς ἀνάγκας. Ἦσαν δέ πως καὶ ἄλλως οἱ Ἀθηναῖοι οὐκέτι ὁμοίως ἐν ἡδονῇ ἄρχοντες, καὶ οὔτε ξυνεστράτευον ἀπὸ τοῦ ἴσου, ῥαδίον τε προσάγεσθαι ἦν αὐτοῖς τοὺς ἀφισταμένους. Ὡν αὐτοὶ αἵτιοι ἐγένοντο οἱ ξύμμαχοι· διὰ γὰρ τὴν ἀποκνησιν ταύτην τῶν στρατειῶν οἱ πλείους αὐτῶν, ἵνα μὴ ἀπ' οἴκου ᾧσιν, χρήματα ἐτάξαντο ἀντὶ τῶν νεῶν τὸ ἱκνούμενον ἀνάλωμα φέρειν, καὶ τοῖς μὲν Ἀθηναίοις ἠΰξετο τὸ ναυτικὸν ἀπὸ τῆς δαπάνης ἣν ἐκείνοι ξυμφέροιεν, αὐτοὶ δὲ ὁπότε ἀποσταίεν, ἀπαράσκευοι καὶ ἄπειροι ἐς τὸν πόλεμον καθίσταντο.

XLII. Ἐγένετο δὲ μετὰ ταῦτα καὶ ἡ ἐπ' Εὐρυμέδοντι ποταμῷ ἐν Παμφυλίᾳ πεζομαχία καὶ ναυμαχία Ἀθηναίων καὶ τῶν ξυμμάχων πρὸς Μήδους, καὶ ἐνίκων τῇ αὐτῇ ἡμέρᾳ ἀμφότερα Ἀθηναῖοι Κίμωνος τοῦ Μιλτιάδου στρατηγοῦντος, καὶ εἶλον τριήρεις Φοινίκων καὶ διέφθειραν τὰς πάσας ἐς τὰς διακοσίας. Χρόνῳ τε ὕστερον ξυνέβη Θασίους αὐτῶν ἀποστήναι, διενεχθέντας

περὶ τῶν ἐν τῇ ἀντιπέρας Θράκῃ ἐμπορίων καὶ τοῦ μετάλλου, ἃ ἐνέμοντο. Καὶ ναυσὶ μὲν ἐπὶ Θάσον πλεύσαντες οἱ Ἀθηναῖοι ναυμαχίᾳ ἐκράτησαν καὶ ἐς τὴν γῆν ἀπέβησαν· ἐπὶ δὲ Στρυμόνα πέμψαντες μυρίους οἰκήτορας αὐτῶν καὶ τῶν ξυμμάχων ὑπὸ τοὺς αὐτοὺς χρόνους, ὥς οἰκιοῦντες τὰς τότε καλουμένας Ἑννέα ὁδοὺς νῦν δ' Ἀμφίπολιν, τῶν μὲν Ἑννέα ὁδῶν αὐτοὶ ἐκράτησαν, ἃς εἶχον Ἡδωνοί, προελθόντες δὲ τῆς Θράκης ἐς μεσόγειαν διεφθάρησαν ἐν Δραβήσκῃ τῇ Ἡδωνικῇ ὑπὸ τῶν Θρακῶν ξυμπάντων, οἷς πολέμιον ἦν τὸ χωρίον αἱ Ἑννέα ὁδοὶ κτιζόμενον.

XLIII. Θάσιοι δὲ νικηθέντες μάχαις καὶ πολιορκούμενοι Λακεδαιμονίους ἐπεκαλοῦντο, καὶ ἐπαμῦναι ἐκέλευον ἐσβαλόντας ἐς τὴν Ἀττικὴν. Οἱ δὲ ὑπέσχοντο μὲν κρύφα τῶν Ἀθηναίων, καὶ ἔμελλον, διεκωλύθησαν δὲ ὑπὸ τοῦ γενομένου σεισμοῦ, ἐν ᾧ καὶ οἱ Εἰλωτες αὐτοῖς καὶ τῶν περιόικων Θουριάται τε καὶ Αἰθελῆες ἐς Ἰθώμην ἀπέστησαν. Πλείστοι δὲ τῶν Εἰλώτων ἐγένοντο οἱ τῶν παλαιῶν Μεσσηνίων τότε δουλωθέντων ἀπόγονοι· ἥ καὶ Μεσσήνιοι ἐκλήθησαν οἱ πάντες. Πρὸς μὲν οὖν τοὺς ἐν Ἰθώμῃ πόλεμος καθειστήκει Λακεδαιμονίοις· Θάσιοι δὲ τρίτῳ ἔτει πολιορκούμενοι, ὡμολόγησαν Ἀθηναίοις, τεύχους

τε καθελόντες καὶ ναῦς παραδόντες, χρηματὰ τε ὅσα ἔδει ἀποδοῦναι αὐτίκα ταξάμενοι, καὶ τὸ λοιπὸν φέρειν, τήν τε ἡπειρον καὶ τὸ μέταλλον ἀφέντες.

XLIV. Λακεδαιμόνιοι δέ, ὡς αὐτοῖς πρὸς τοὺς ἐν Ἰθώμῃ ἐμῆκύνετο ὁ πόλεμος, ἄλλους τε ἐπεκαλέσαντο ξυμμάχους καὶ Ἀθηναίους· οἱ δ' ἦλθον Κίμωνος στρατηγούντος πλήθει οὐκ ὀλίγῳ. Μάλιστα δ' αὐτοὺς ἐπεκαλέσαντο, ὅτι τειχομαχεῖν ἐδόκουν δυνατοὶ εἶναι, τοῖς δὲ πολιορκίας μακρὰς καθεστηκυίας τούτου ἐνδεᾶ ἐφαίνετο· βία γὰρ ἂν εἶλον τὸ χωρίον. Καὶ διαφορὰ ἐκ ταύτης τῆς στρατείας πρῶτον Λακεδαιμονίοις καὶ Ἀθηναίοις φανερὰ ἐγένετο. Οἱ γὰρ Λακεδαιμόνιοι, ἐπειδὴ τὸ χωρίον βία οὐχ ἡλίσκετο, δείσαντες τῶν Ἀθηναίων τὸ τολμηρὸν καὶ τὴν νεωτεροποιῆαν, καὶ ἀλλοφύλους ἅμα ἡγησάμενοι, μή τι, ἢν παραμείνωσιν, ὑπὸ τῶν ἐν Ἰθώμῃ πεισθέντες νεωτερίσωσι, μόνους τῶν ξυμμάχων ἀπέπεμψαν, τὴν μὲν ὑποψίαν οὐ δηλοῦντες, εἰπόντες δ' ὅτι οὐδὲν προσδέονται αὐτῶν ἔτι. Οἱ δ' Ἀθηναῖοι ἔγνωσαν οὐκ ἐπὶ τῷ βελτίονι λόγῳ ἀποπεμπόμενοι, ἀλλὰ τινος ὑπόπτου γενομένου· καὶ δεινὸν ποιησάμενοι, καὶ οὐκ ἀξιώσαντες ὑπὸ Λακεδαιμονίων τούτο παθεῖν, εὐθὺς ἐπειδὴ ἀνεχώρησαν,

ἀφέντες τὴν γενομένην ἐπὶ τῷ Μήδῳ ξυμμαχίαν πρὸς αὐτούς, Ἀργείοις τοῖς ἐκείνων πολεμίοις ξύμμαχοι ἐγένοντο, καὶ πρὸς Θεσσαλοὺς ἅμα ἀμφοτέροις οἱ αὐτοὶ ὅρκοι καὶ ξυμμαχία κατέστη.

XLV. Οἱ δ' ἐν Ἰθώμῃ δεκάτῳ ἔτει, ὥς οὐκέτι ἐδύναντο ἀντέχειν, ξυνέβησαν πρὸς τοὺς Λακεδαιμονίους, ἐφ' ᾧ τε ἐξίσιν ἐκ Πελοποννήσου ὑπόσπονδοι καὶ μηδέποτε ἐπιβήσονται αὐτῆς· ἣν δέ τις ἀλίσκῃται, τοῦ λαβόντος εἶναι δοῦλον. Ἦν δέ τι καὶ χρηστήριον τοῖς Λακεδαιμονίοις Πυθικὸν πρὸ τοῦ, τὸν ἰκέτην τοῦ Διὸς τοῦ Ἰθωμήτα ἀφίεναι. Ἐξῆλθον δὲ αὐτοὶ καὶ παῖδες καὶ γυναῖκες, καὶ αὐτοὺς Ἀθηναῖοι δεξάμενοι κατ' ἔχθος ἤδη τὸ Λακεδαιμονίων ἐς Ναύπακτον κατῴκισαν, ἣν ἔτυχον ῥηρότερες νεωστὶ Λοκρῶν τῶν Ὀζολῶν ἐχόντων. Προσεχώρησαν δὲ καὶ Μεγαρῆς Ἀθηναίοις ἐς ξυμμαχίαν Λακεδαιμονίων ἀποστάντες, ὅτι αὐτοὺς Κορίνθιοι περὶ γῆς ὄρων πολέμῳ κατεῖχον· καὶ ἔσχον Ἀθηναῖοι Μέγαρα καὶ Πηγάς, καὶ τὰ μακρὰ τείχῃ ὑποκοδόμησαν Μεγαρεῦσι τὰ ἀπὸ τῆς πόλεως ἐς Νίσαιαν, καὶ ἐφρούρουν αὐτοί. Καὶ Κορινθίοις μὲν οὐχ ἥκιστα ἀπὸ τοῦδε τὸ σφοδρὸν μίσος ἤρξατο πρῶτον ἐς Ἀθηναίους γενέσθαι.

XLVI. Ἰνάρως δὲ ὁ Ψαμμητίχου, Δίβυς βασι-

λεὺς Λιβύων τῶν πρὸς Αἰγύπτῳ, ὁρμώμενος ἐκ Μαρείας τῆς ὑπὲρ Φάρου πόλεως, ἀπέστησεν Αἰγύπτου τὰ πλέω ἀπὸ βασιλέως Ἀρταξέρξου, καὶ αὐτὸς ἄρχων γενόμενος Ἀθηναίους ἐπηγάγετο. Οἱ δέ (ἔτυχον γὰρ ἐς Κύπρον στρατευόμενοι ναυσὶ διακοσίαις αὐτῶν τε καὶ τῶν ξυμμάχων) ἦλθον ἀπολιπόντες τὴν Κύπρον, καὶ ἀναπλεύσαντες ἀπὸ θαλάσσης ἐς τὸν Νεῖλον, τοῦ τε ποταμοῦ κρατοῦντες καὶ τῆς Μέμφιδος τῶν δύο μερῶν, πρὸς τὸ τρίτον μέρος ὃ καλεῖται Λευκὸν τεῖχος ἐπολέμουν· ἐνῆσαν δὲ αὐτόθι Περσῶν καὶ Μήδων οἱ καταφυγόντες, καὶ Αἰγυπτίων οἱ μὴ ξυναποστάντες.

XLVII. Ἀθηναίοις δὲ ναυσὶν ἀποβάσιν ἐς Ἀλῖαν πρὸς Κορινθίους καὶ Ἐπιδαυρίους μάχῃ ἐγένετο, καὶ ἐνίκων Κορίνθιοι. Καὶ ὕστερον Ἀθηναῖοι ἐναυμάχησαν ἐπὶ Κεκρυφαλείᾳ Πελοποννησίων ναυσὶ, καὶ ἐνίκων Ἀθηναῖοι. Πολέμου δὲ καταστάματος πρὸς Αἰγινήτας Ἀθηναίοις, μετὰ ταῦτα ναυμαχία γίγνεται ἐπ' Αἰγίνῃ μεγάλῃ Ἀθηναίων καὶ Αἰγινητῶν, καὶ οἱ ξύμμαχοι ἑκατέροις παρήσαν· καὶ ἐνίκων Ἀθηναῖοι, καὶ ναῦς ἑβδομήκοντα λαβόντες αὐτῶν ἐς τὴν γῆν ἀπέβησαν καὶ ἐπολιόρκουν, Λεωκράτους τοῦ Στρούβου στρατηγοῦντος. Ἐπειτα Πελοποννή-

σιοι, ἀμύνειν βουλόμενοι Αἰγινήταις, ἐς μὲν τὴν Αἴγιναν τριακοσίους ὀπλίτας, πρότερον Κορινθίων καὶ Ἐπιδαυρίων ἐπικούρους, διεβίβασαν, τὰ δὲ ἄκρα τῆς Γερανίας κατέλαβον· καὶ ἐς τὴν Μεγαρίδα κατέβησαν Κορίνθιοι μετὰ τῶν ξυμμάχων, νομίζοντες ἀδυνάτους ἔσεσθαι Ἀθηναίους βοηθεῖν τοῖς Μεγαρεῦσιν, ἔν τε Αἰγίνῃ ἀπούσης στρατιᾶς πολλῆς καὶ ἐν Αἰγύπτῳ· ἦν δὲ καὶ βοηθῶσιν, ἀπ' Αἰγίνης ἀναστήσεσθαι αὐτοῦς. Οἱ δὲ Ἀθηναῖοι τὸ μὲν πρὸς Αἰγίνῃ στράτευμα οὐκ ἐκίνησαν, τῶν δ' ἐκ τῆς πόλεως ὑπολοίπων οἳ τε πρεσβύτατοι καὶ οἱ νεώτατοι ἀφικνοῦνται ἐς τὰ Μέγαρα, Μυρωνίδου στρατηγοῦντος. Καὶ μάχης γενομένης ἰσορρόπου πρὸς Κορινθίους, διεκρίθησαν ἀπ' ἀλλήλων, καὶ ἐνόμισαν αὐτοὶ ἑκάτεροι οὐκ ἔλασσον ἔχειν ἐν τῷ ἔργῳ. Καὶ οἱ μὲν Ἀθηναῖοι (ἐκράτησαν γὰρ ὅμως μᾶλλον) ἀπελθόντων τῶν Κορινθίων τροπαῖον ἔστησαν· οἱ δὲ Κορίνθιοι κακιζόμενοι ὑπὸ τῶν ἐν τῇ πόλει πρεσβυτέρων, καὶ παρασκευασάμενοι ἡμέρας ὕστερον δώδεκα μάλιστα, ἐλθόντες ἀνθίστασαν τροπαῖον καὶ αὐτοὶ ὡς νικήσαντες. Καὶ οἱ Ἀθηναῖοι ἐκβοηθήσαντες ἐκ τῶν Μεγάρων τοὺς τε τὸ τροπαῖον ἰστάντας διαφθείρουσι, καὶ τοῖς ἄλλοις ξυμβαλόντες ἐκράτησαν.

λεὺς Λιβύων τῶν πρὸς Αἰγύπτῳ, ὁρμώμενος ἐκ Μαρείας τῆς ὑπὲρ Φάρου πόλεως, ἀπέστησεν Αἰγύπτου τὰ πλέω ἀπὸ βασιλέως Ἀρταξέρξου, καὶ αὐτὸς ἄρχων γενόμενος Ἀθηναίους ἐπηγάγετο. Οἱ δέ (ἔτυχον γὰρ ἐς Κύπρον στρατευόμενοι ναυσὶ διακοσίαις αὐτῶν τε καὶ τῶν ξυμμάχων) ἦλθον ἀπολιπόντες τὴν Κύπρον, καὶ ἀναπλεύσαντες ἀπὸ θαλάσσης ἐς τὸν Νεῖλον, τοῦ τε ποταμοῦ κρατοῦντες καὶ τῆς Μέμφιδος τῶν δύο μερῶν, πρὸς τὸ τρίτον μέρος ὃ καλεῖται Λευκὸν τεῖχος ἐπολέμουν· ἐνῆσαν δὲ αὐτόθι Περσῶν καὶ Μήδων οἱ καταφυγόντες, καὶ Αἰγυπτίων οἱ μὴ ξυναποστάντες.

XLVII. Ἀθηναίοις δὲ ναυσὶν ἀποβάσιν ἐς Ἀλίας πρὸς Κορινθίους καὶ Ἐπιδαυρίους μάχῃ ἐγένετο, καὶ ἐνίκων Κορίνθιοι. Καὶ ὕστερον Ἀθηναῖοι ἐναυμάχησαν ἐπὶ Κεκρυφαλείᾳ Πελοποννησίων ναυσὶ, καὶ ἐνίκων Ἀθηναῖοι. Πολέμου δὲ καταστάντος πρὸς Αἰγινήτας Ἀθηναίοις, μετὰ ταῦτα ναυμαχία γίνεται ἐπ' Αἰγίνῃ μεγάλη Ἀθηναίων καὶ Αἰγινητῶν, καὶ οἱ ξύμμαχοι ἑκατέροις παρήσαν· καὶ ἐνίκων Ἀθηναῖοι, καὶ ναὺς ἐβδομήκοντα λαβόντες αὐτῶν ἐς τὴν γῆν ἀπέβησαν καὶ ἐπολιόρκουν, Λεωκράτους τοῦ Στρούβου στρατηγοῦντος. Ἔπειτα Πελοποννή-

σιοι, ἀμύνειν βουλόμενοι Αἰγινήταις, ἐς μὲν τὴν Αἴγιναν τριακοσίους ὀπλίτας, πρότερον Κορινθίων καὶ Ἐπιδαυρίων ἐπικούρους, διεβίβασαν, τὰ δὲ ἄκρα τῆς Γερανίας κατέλαβον· καὶ ἐς τὴν Μεγαρίδα κατέβησαν Κορίνθιοι μετὰ τῶν ξυμμάχων, νομίζοντες ἀδυνάτους ἔσεσθαι Ἀθηναίους βοηθεῖν τοῖς Μεγαρεῦσιν, ἔν τε Αἰγίνῃ ἀπούσης στρατιᾶς πολλῆς καὶ ἐν Αἰγύπτῳ· ἦν δὲ καὶ βοηθῶσιν, ἀπ' Αἰγίνης ἀναστήσεσθαι αὐτοὺς. Οἱ δὲ Ἀθηναῖοι τὸ μὲν πρὸς Αἰγίνῃ στράτευμα οὐκ ἐκίνησαν, τῶν δ' ἐκ τῆς πόλεως ὑπολοίπων οἳ τε πρεσβύτατοι καὶ οἱ νεώτατοι ἀφικνούνται ἐς τὰ Μέγαρα, Μυρωνίδου στρατηγούντος. Καὶ μάχης γενομένης ἰσορρόπου πρὸς Κορινθίους, διεκρίθησαν ἀπ' ἀλλήλων, καὶ ἐνόμισαν αὐτοὶ ἐκάτεροι οὐκ ἔλασσον ἔχειν ἐν τῷ ἔργῳ. Καὶ οἱ μὲν Ἀθηναῖοι (ἐκράτησαν γὰρ ὅμως μᾶλλον) ἀπελθόντων τῶν Κορινθίων τροπαῖον ἔστησαν· οἱ δὲ Κορίνθιοι κακιζόμενοι ὑπὸ τῶν ἐν τῇ πόλει πρεσβυτέρων, καὶ παρασκευασάμενοι ἡμέρας ὕστερον δώδεκα μάλιστα, ἐλθόντες ἀνθίστασαν τροπαῖον καὶ αὐτοὶ ὡς νικήσαντες. Καὶ οἱ Ἀθηναῖοι ἐκβοηθήσαντες ἐκ τῶν Μεγάρων τοὺς τε τὸ τροπαῖον ἰστάντας διαφθείρουσι, καὶ τοῖς ἄλλοις ξυμβαλόντες ἐκράτησαν.

XLVIII. Οἱ δὲ νικώμενοι ὑπεχώρουν, καὶ τι αὐτῶν μέρος οὐκ ὀλίγον προσβιασθέν, καὶ διαμαρτὸν τῆς ὁδοῦ, ἐσέπεσεν ἔς του χωρίου ἰδιώτου, ᾧ ἔτυχεν ὄρυγμα μέγα περιεΐργον καὶ οὐκ ἦν ἔξοδος. Οἱ δὲ Ἀθηναῖοι γνόντες, κατὰ πρόσωπόν τε εἶργον τοῖς ὀπλίταις, καὶ περιστήσαντες κύκλῳ τοὺς ψιλούς, κατέλευσαν πάντας τοὺς ἐσελθόντας, καὶ πάθος μέγα τοῦτο Κορινθίοις ἐγένετο. Τὸ δὲ πλῆθος ἀπεχώρησεν αὐτοῖς τῆς στρατιᾶς ἐπ' οἶκον.

XLIX. Ἦρξαντο δὲ κατὰ τοὺς χρόνους τούτους καὶ τὰ μακρὰ τεῖχῃ ἐς θάλασσαν Ἀθηναῖοι οἰκοδομεῖν, τό τε Φαληρόνδε καὶ τὸ ἐς Πειραιᾶ. Καὶ Φωκέων στρατευσάντων ἐς Δωριᾶς τὴν Λακεδαιμονίων μητρόπολιν, Βοιὸν καὶ Κυτίνιον καὶ Ἐρινεόν, καὶ ἐλόντων ἐν τῶν πολισμάτων τούτων, οἱ Λακεδαιμόνιοι, Νικομήδους τοῦ Κλεομβρότου ὑπὲρ Πλειστοάνακτος τοῦ Πανσανίου βασιλέως νέου ὄντος ἔτι ἡγούμενου, ἐβοήθησαν τοῖς Δωριεῦσιν, ἑαυτῶν τε πεντακοσίοις καὶ χιλίοις ὀπλίταις καὶ τῶν ξυμμάχων μυρίοις, καὶ τοὺς Φωκέας ὁμολογίᾳ ἀναγκάσαντες ἀποδοῦναι τὴν πόλιν ἀπεχώρουν πάλιν. Καὶ κατὰ θάλασσαν μὲν αὐτούς, διὰ τοῦ Κρισαίου κόλπου εἰ βούλονται περαιοῦσθαι, Ἀθηναῖοι, ναυσὶ περιπλεύσαντες ἔμελλον κωλύσειν· διὰ δὲ τῆς Γερα-

νίας οὐκ ἀσφαλὲς ἐφαίνετο αὐτοῖς, Ἀθηναίων ἐχόντων Μέγαρα καὶ Πηγάς, πορεύεσθαι. Δύσοδος τε γὰρ ἡ Γεράνια, καὶ ἐφρουρεῖτο αἰεὶ ὑπὸ Ἀθηναίων· καὶ τότε ἠσθάνοντο αὐτοὺς μέλλοντας καὶ ταύτῃ κωλύσειν. Ἔδοξε δ' αὐτοῖς ἐν Βοιωτοῖς περιμείνασι σκέψασθαι, ὅτῳ τρόπῳ ἀσφαλέστατα διαπορεύσονται· τὸ δέ τι καὶ ἄνδρες τῶν Ἀθηναίων ἐπήγον αὐτοὺς κρύφα, ἐλπίσαντες δῆμόν τε καταπαύσειν καὶ τὰ μακρὰ τεῖχη οἰκοδομούμενα. Ἐβοήθησαν δ' ἐπ' αὐτοὺς οἱ Ἀθηναῖοι πανδημεῖ, καὶ Ἀργείων χίλιοι, καὶ τῶν ἄλλων ξυμμάχων ὥς ἑκαστοὶ ξύμπαντες δὲ ἐγένοντο τετρακισχίλιοι καὶ μύριοι. Νομίσαντες δὲ ἀπορεῖν ὅπῃ διέλθωσιν ἐπεστράτευσαν αὐτοῖς, καὶ τι καὶ τοῦ δήμου καταλύσεως ὑποψία. Ἦλθον δὲ καὶ Θεσσαλῶν ἱππῆς τοῖς Ἀθηναίοις κατὰ τὸ ξυμμαχικόν, οἳ μετέστησαν ἐν τῷ ἔργῳ παρὰ τοὺς Λακεδαιμονίους.

L. Γενομένης δὲ μάχης ἐν Τανάγρα τῆς Βοιωτίας ἐνίκων Λακεδαιμόνιοι καὶ οἱ ξύμμαχοι, καὶ φόνος ἐγένετο ἀμφοτέρων πολὺς. Καὶ Λακεδαιμόνιοι μὲν ἐς τὴν Μεγαρίδα ἐλθόντες, καὶ δειδροτομήσαντες, πάλιν ἀπῆλθον ἐπ' οἴκου διὰ Γερανίας καὶ Ἰσθμοῦ· Ἀθηναῖοι δὲ δευτέρα καὶ ἐξηκοστῇ ἡμέρᾳ μετὰ τὴν μάχην ἐστράτευσαν ἐς

Βοιωτοὺς Μυρωνίδου στρατηγούντος, καὶ μάχῃ ἐν Οἰνοφύτοις τοὺς Βοιωτοὺς νικήσαντες, τῆς τε χώρας ἐκράτησαν τῆς Βοιωτίας καὶ Φωκίδος, καὶ Ταναγραίων τὸ τεῖχος περιεῖλον, καὶ Λοκρῶν τῶν Ὀπουντίων ἑκατὸν ἄνδρας ὁμήρους τοὺς πλουσιωτάτους ἔλαβον, τά τε τείχη τὰ ἑαυτῶν τὰ μακρὰ ἐπετέλεσαν. Ὡμολόγησαν δὲ καὶ Αἰγινῆται μετὰ ταῦτα τοῖς Ἀθηναίοις, τείχη τε περιελόντες καὶ ναῦς παραδόντες φόρον τε ταξάμενοι ἐς τὸν ἔπειτα χρόνον. Καὶ Πελοπόννησον περιέπλευσαν Ἀθηναῖοι Τολμίδου τοῦ Τολμαίου στρατηγούντος, καὶ τὸ νεώριον τὸ Λακεδαιμονίων ἐνέπρησαν, καὶ Χαλκίδα Κορινθίων πόλιν εἶλον, καὶ Σικυωνίους ἐν ἀποβάσει τῆς γῆς μάχῃ ἐκράτησαν.

LI. Οἱ δ' ἐν τῇ Αἰγύπτῳ Ἀθηναῖοι καὶ οἱ ξύμμαχοι ἐπέμενον, καὶ αὐτοῖς πολλαὶ ιδέαι πολέμων κατέστησαν. Τὸ μὲν γὰρ πρῶτον ἐκράτουν τῆς Αἰγύπτου Ἀθηναῖοι, καὶ βασιλεὺς πέμπει ἐς Λακεδαίμονα Μεγάβαζον ἄνδρα Πέρσῃν χρήματα ἔχοντα, ὅπως ἐς τὴν Ἀττικὴν ἐσβαλεῖν πεισθέντων τῶν Πελοποννησίων ἀπ' Αἰγύπτου ἀπαγάγοι Ἀθηναίους. Ὡς δ' αὐτῷ οὐ προухώρει καὶ τὰ χρήματα ἄλλως ἀναλοῦτο, ὁ μὲν Μεγάβαζος καὶ τὰ λοιπὰ τῶν χρημάτων

πάλιν ἐς τὴν Ἀσίαν ἐκομίσθη, Μεγάβυζον δὲ τὸν Ζωπύρου πέμπει ἄνδρα Πέρσῃν μετὰ στρατιᾶς πολλῆς· ὃς ἀφικόμενος κατὰ γῆν τοὺς τε Αἰγυπτίους καὶ τοὺς ξυμμάχους μάχῃ ἐκράτησεν, καὶ ἐκ τῆς Μέμφιδος ἐξήλασε τοὺς Ἑλληνας, καὶ τέλος ἐς Προσωπίτιδα τὴν νῆσον κατέκλησεν καὶ ἐπολιόρκει ἐν αὐτῇ ἐνιαυτὸν καὶ ἐξ μῆνας, μέχρι οὗ ξηράνας τὴν διώρυχα, καὶ παρατρέψας ἄλλῃ τὸ ὕδωρ, τὰς τε ναῦς ἐπὶ τοῦ ξηροῦ ἐποίησε καὶ τῆς νήσου τὰ πολλὰ ἥπειρον, καὶ διαβάς εἶλε τὴν νῆσον περὶ.

LII. Οὕτω μὲν τὰ τῶν Ἑλλήνων πράγματα ἐφθάρη, ἐξ ἔτη πολεμήσαντα· καὶ ὀλίγοι ἀπὸ πολλῶν πορευόμενοι διὰ τῆς Λιβύης ἐς Κυρήνην ἐσώθησαν, οἱ δὲ πλείστοι ἀπώλοντο. Αἰγυπτος δὲ πάλιν ὑπὸ βασιλέα ἐγένετο πλὴν Ἀμურταίου τοῦ ἐν τοῖς ἔλεσι βασιλέως· τοῦτον δὲ διὰ μέγεθος τε τοῦ ἔλους οὐκ ἐδύναντο ἐλεῖν, καὶ ἅμα μαχιμώτατοί εἰσι τῶν Αἰγυπτίων οἱ ἔλειοι. Ἰνά-
 ρως δὲ ὁ Λιβύων βασιλεὺς, ὃς τὰ πάντα ἔπραξε περὶ τῆς Αἰγύπτου, προδοσίᾳ ληφθεὶς ἀνεσταυρώθη. Ἐκ δὲ τῶν Ἀθηνῶν καὶ τῆς ἄλλης ξυμμαχίδος πεντήκοντα τριήρεις διάδοχοι πλέουσai ἐς Αἰγυπτον ἔσχον κατὰ τὸ Μενδήσιον κέρασ, οὐκ εἰδότες τῶν γεγενημένων οὐδέν· καὶ αὐτοῖς

ἐκ τε γῆς ἐπιπεσόντες πεζοὶ καὶ ἐκ θαλάσσης Φοινίκων ναυτικὸν διέφθειραν τὰς πολλὰς τῶν νεῶν, αἱ δ' ἐλάσσους διέφυγον πάλιν. Τὰ μὲν κατὰ τὴν μεγάλην στρατείαν Ἀθηναίων καὶ τῶν ξυμμάχων ἐς Αἴγυπτον οὕτως ἐτελεύτησεν.

LIII. Ἐκ δὲ Θεσσαλίας Ὀρέστης ὁ Ἐχεκρατίδου υἱὸς τοῦ Θεσσαλῶν βασιλέως φεύγων ἐπεισεν Ἀθηναίους ἑαυτὸν κατάγειν. Καὶ παραλαμβάνοντες Βοιωτοὺς καὶ Φωκέας, ὄντας ξυμμάχους, Ἀθηναῖοι ἐστράτευσαν τῆς Θεσσαλίας ἐπὶ Φάρσαλον. Καὶ τῆς μὲν γῆς ἐκράτουν ὅσα μὴ προΐοντες πολὺ ἐκ τῶν ὄπλων (οἱ γὰρ ἱππῆς τῶν Θεσσαλῶν εἶργον), τὴν δὲ πόλιν οὐχ εἶλον, οὐδ' ἄλλο προυχώρει αὐτοῖς οὐδὲν ὧν ἔνεκα ἐστράτευσαν, ἀλλ' ἀπεχώρησαν πάλιν Ὀρέστην ἔχοντες ἄπρακτοι. Μετὰ δὲ ταῦτα οὐ πολλῷ ὕστερον χίλιοι Ἀθηναίων ἐπὶ τὰς ναῦς τὰς ἐν Πηγαῖς ἐπιβάντες (εἶχον δ' αὐτοὶ τὰς Πηγὰς) παρέπλευσαν ἐς Σικυῶνα, Περικλέους τοῦ Ξανθίππου στρατηγοῦντος, καὶ ἀποβάντες Σικυωνίων τοὺς προσμίξαντας μάχῃ ἐκράτησαν. Καὶ εὐθὺς παραλαμβάνοντες Ἀχαιοὺς, καὶ διαπλεύσαντες πέραν, τῆς Ἀκαρνανίας ἐς Οἰνιάδας ἐστράτευσαν, καὶ ἐπολιόρκουν, οὐ μέντοι εἶλόν γε, ἀλλ' ἀπεχώρησαν ἐπ' οἴκου.

LIV. Ὑστερον δέ, διαλιπόντων ἐτῶν τριῶν, σπονδαὶ γίνονται Πελοποννησίοις καὶ Ἀθηναίοις πενταετείς. Καὶ Ἑλληνικοῦ μὲν πολέμου ἔσχον οἱ Ἀθηναῖοι, ἐς δὲ Κύπρον ἐστρατεύοντο ναυσὶ διακοσίαις αὐτῶν τε καὶ τῶν ξυμμάχων, Κίμωνος στρατηγούντος. Καὶ ἐξήκοντα μὲν νῆες ἐς Αἴγυπτον ἀπ' αὐτῶν ἔπλευσαν, Ἀμυρταίου μεταπέμποντος τοῦ ἐν τοῖς ἔλεσι βασιλέως, αἱ δὲ ἄλλαι Κίτιον ἐπολιόρκουν. Κίμωνος δὲ ἀποθανόντος, καὶ λιμοῦ γενομένου, ἀπεχώρησαν ἀπὸ Κιτίου, καὶ πλεύσαντες ὑπὲρ Σαλαμῖνος τῆς ἐν Κύπρῳ Φοίνιξι καὶ Κίλιξιν ἐναυμάχησαν καὶ ἐπεξομάχησαν ἅμα, καὶ νικήσαντες ἀμφοτέρω ἀπεχώρησαν ἐπ' οἴκου, καὶ αἱ ἐξ Αἰγύπτου νῆες πάλιν αἱ ἐλθοῦσαι μετ' αὐτῶν. Λακεδαιμόνιοι δὲ μετὰ ταῦτα τὸν ἱερὸν καλούμενον πόλεμον ἐστράτευσαν, καὶ κρατήσαντες τοῦ ἐν Δελφοῖς ἱεροῦ παρέδοσαν Δελφοῖς· καὶ αὖθις ὕστερον Ἀθηναῖοι, ἀποχωρησάντων αὐτῶν, στρατεύσαντες καὶ κρατήσαντες παρέδοσαν Φωκεῦσι.

LV. Καὶ χρόνου ἐγγενομένου μετὰ ταῦτα Ἀθηναῖοι, Βοιωτῶν τῶν φευγόντων ἐχόντων Ὀρχομενὸν καὶ Χαιρώνειαν καὶ ἄλλ' ἅπτα χωρία τῆς Βοιωτίας, ἐστράτευσαν ἑαυτῶν μὲν

χιλίαις ὀπλίταις τῶν δὲ ξυμμάχων ὥς ἐκάστοις ἐπὶ τὰ χωρία ταῦτα πολέμια ὄντα, Τολμίδου τοῦ Τολμαίου στρατηγοῦντος. Καὶ Χαιρώνειαν ἐλόντες [καὶ ἀνδραποδίσαντες] ἀπεχώρουν, φυλακὴν καταστήσαντες. Πορευομένοις δ' αὐτοῖς ἐν Κορωνείᾳ ἐπιτίθενται οἳ τε ἐκ τῆς Ὀρχομενοῦ φυγάδες Βοιωτῶν, καὶ Λοκροὶ μετ' αὐτῶν, καὶ Εὐβοέων φυγάδες, καὶ ὅσοι τῆς αὐτῆς γνώμης ἦσαν, καὶ μάχῃ κρατήσαντες τοὺς μὲν διέφθειραν τῶν Ἀθηναίων, τοὺς δὲ ζῶντας ἔλαβον. Καὶ τὴν Βοιωτίαν ἐξέλιπον Ἀθηναῖοι πᾶσαν, σπονδὰς ποιησάμενοι ἐφ' ᾧ τοὺς ἄνδρας κομιοῦνται. Καὶ οἱ φεύγοντες Βοιωτῶν κατελθόντες καὶ οἱ ἄλλοι πάντες αὐτόνομοι πάλιν ἐγένοντο.

LVI. Μετὰ δὲ ταῦτα οὐ πολλῷ ὕστερον Εὐβοία ἀπέστη ἀπὸ Ἀθηναίων καὶ ἐς αὐτὴν διαβεβηκότος ἤδη Περικλέους στρατιᾷ Ἀθηναίων, ἠγγέλθη αὐτῷ, ὅτι Μέγαρα ἀφέστηκε, καὶ Πελοποννήσιοι μέλλουσιν ἐσβαλεῖν ἐς τὴν Ἀττικὴν, καὶ οἱ φρουροὶ Ἀθηναίων διεφθαρμένοι εἰσὶν ὑπὸ Μεγαρέων, πλὴν ὅσοι ἐς Νίσαιαν ἀπέφυγον· ἐπαγαγόμενοι δὲ Κορινθίους καὶ Σικωνίους καὶ Ἐπιδαυρίους, ἀπέστησαν οἱ Μεγαρῆς. Ὁ δὲ Περικλῆς πάλιν κατὰ τάχος ἐκόμιζε τὴν στρατιάν ἐκ τῆς Εὐβοίας. Καὶ μετὰ τοῦτο οἱ

Πελοποννήσιοι τῆς Ἀττικῆς ἐς Ἐλευσίνα καὶ Θρίῳζε ἐσβαλόντες ἐδήωσαν, Πλειστοάνακτος τοῦ Πausανίου βασιλέως Λακεδαιμονίων ἡγουμένου, καὶ τὸ πλεον οὐκέτι προελθόντες ἀπεχώρησαν ἐπ' οἴκου. Καὶ Ἀθηναῖοι πάλιν ἐς Εὐβοίαν διαβάντες, Περικλέους στρατηγούντος, κατεστρέψαντο πᾶσαν, καὶ τὴν μὲν ἄλλην ὁμολογία κατεστήσαντο, Ἑστιαίᾳς δὲ ἐξοικίσαντες αὐτοὶ τὴν γῆν ἔσχον.

LVII. Ἀναχωρήσαντες δὲ ἀπὸ Εὐβοίας, οὐ πολλῷ ὕστερον σπονδὰς ἐποίησαντο πρὸς Λακεδαιμονίους καὶ τοὺς ξυμμάχους τριακοντούτεις, ἀποδόντες Νίσαιαν καὶ Πηγὰς καὶ Τροιζῆνα καὶ Ἀχαΐαν· ταῦτα γὰρ εἶχον Ἀθηναῖοι Πελοποννησίων.

Ἐκτὼ δὲ ἔτει Σαμίους καὶ Μιλησίους πόλεμος ἐγένετο περὶ Πριήνης, καὶ οἱ Μιλήσιοι, ἐλασσούμενοι τῷ πολέμῳ, παρ' Ἀθηναίους ἐλθόντες κατεβόων τῶν Σαμίων. Ξυνεπελαμβάνοντο δὲ καὶ ἐξ αὐτῆς τῆς Σάμου ἄνδρες ἰδιῶται, νεωτερίσαι βουλόμενοι τὴν πολιτείαν. Πλεύσαντες οὖν Ἀθηναῖοι ἐς Σάμον ναυσὶ τεσσαράκοντα δημοκρατίαν κατέστησαν, καὶ ὁμήρους ἔλαβον τῶν Σαμίων πεντήκοντα μὲν παῖδας, ἴσους δὲ ἄνδρας, καὶ κατέθεντο ἐς Λῆμνον, καὶ

φρουράν ἐγκαταλιπόντες ἀνεχώρησαν. Τῶν δὲ Σαμίων (ἦσαν γάρ τινες οἳ οὐχ ὑπέμενον ἀλλ' ἔφυγον ἐς τὴν ἡπειρον) ξυνθέμενοι τῶν ἐν τῇ πόλει τοῖς δυνατωτάτοις καὶ Πισσούθνη τῷ Ὑστάσπου ξυμμαχίαν, ὃς εἶχε Σάρδεις τότε, ἐπικούρους τε ξυλλέξαντες ἐς ἑπτακοσίους, διέβησαν ὑπὸ νύκτα ἐς τὴν Σάμον, καὶ πρῶτον μὲν τῷ δήμῳ ἐπανεστήσαν καὶ ἐκράτησαν τῶν πλείστων, ἔπειτα τοὺς ὁμήρους κλέψαντες ἐκ Δήμνου τοὺς αὐτῶν ἀπέστησαν, καὶ τοὺς φρουροὺς τοὺς Ἀθηναίων καὶ τοὺς ἄρχοντας, οἳ ἦσαν παρὰ σφίσιν, ἐξέδωσαν Πισσούθνη, ἐπὶ τε Μίλητον εὐθὺς παρεσκευάζοντο στρατεύειν. Ξυν-ἀπέστησαν δ' αὐτοῖς καὶ Βυζάντιοι.

LVIII. Ἀθηναῖοι δ' ὥς ἦσθοντο, πλεύσαντες ναυσὶν ἐξήκοντα ἐπὶ Σάμου, ταῖς μὲν ἐκκαίδεκα τῶν νεῶν οὐκ ἐχρήσαντο (ἔτυχον γὰρ αἱ μὲν ἐπὶ Καρίας ἐς προσκοπὴν τῶν Φοινισσῶν νεῶν οἰχόμεναι, αἱ δ' ἐπὶ Χίου καὶ Λέσβου περιηγέλλουσαι βοηθεῖν), τεσσαράκοντα δὲ ναυσὶ καὶ τέσσαρσι, Περικλέους δεκάτου αὐτοῦ στρατηγοῦντος, ἐναυμάχησαν πρὸς Τραγία τῇ νήσῳ Σαμίων ναυσὶν ἑβδομήκοντα, ὧν ἦσαν αἱ εἴκοσι στρατιώτιδες· ἔτυχον δὲ αἱ πᾶσαι ἀπὸ Μιλήτου πλέουσαι. Καὶ ἐνίκων Ἀθηναῖοι. Ὑστερον δ'

αὐτοῖς ἐβοήθησαν ἐκ τῶν Ἀθηνῶν νῆες τεσσαράκοντα καὶ Χίων καὶ Λεσβίων πέντε καὶ εἴκοσι, καὶ ἀποβάντες, καὶ κρατοῦντες τῷ πεζῷ, ἐπολιόρκουν τρισὶ τείχεσι τὴν πόλιν, καὶ ἐκ θαλάσσης ἄμα. Περικλῆς δέ, λαβὼν ἐξήκοντα ναῦς ἀπὸ τῶν ἐφορμουσῶν, ὥχετο κατὰ τάχος ἐπὶ Καύνου καὶ Καρίας, ἐσαγγελθέντων ὅτι Φοίνισσαι νῆες ἐπ' αὐτοὺς πλέουσιν· ὥχετο γὰρ καὶ ἐκ τῆς Σάμου πέντε ναυσὶ Στησαγόρας καὶ ἄλλοι ἐπὶ τὰς Φοινίσσας.

LIX. Ἐν τούτῳ δὲ οἱ Σάμιοι ἐξαπιναίως ἔκπλουν ποιησάμενοι ἀφράκτῳ τῷ στρατοπέδῳ ἐπιπεσόντες τὰς τε προφυλακίδας ναῦς διέφθειραν, καὶ ναυμαχοῦντες τὰς ἀνταναγομένας ἐνίκησαν, καὶ τῆς θαλάσσης τῆς καθ' ἑαυτοὺς ἐκράτησαν ἡμέρας περὶ τεσσαρεσκαίδεκα, καὶ ἐσεκομίσαντο καὶ ἐξεκομίσαντο ἃ ἐβούλonto. Ἐλθόντος δὲ Περικλέους πάλιν ταῖς ναυσὶ κατεκλήσθησαν. Καὶ ἐκ τῶν Ἀθηνῶν ὕστερον προσεβοήθησαν τεσσαράκοντα μὲν αἱ μετὰ Θουκυλίδου καὶ Ἀγνωνος καὶ Φορμίωνος νῆες, εἴκοσι δὲ αἱ μετὰ Τληπολέμου καὶ Ἀντικλέους, ἐκ δὲ Χίου καὶ Λέσβου τριάκοντα. Καὶ ναυμαχίαν μὲν τινα βραχεῖαν ἐποίησατο οἱ Σάμιοι, ἀδύνατοι δὲ ὄντες ἀντισχεῖν ἐξεπολιορκήθησαν ἐνάτῳ μηνὶ

καὶ προσεχώρησαν ὁμολογίᾳ, τεῖχος τε καθε-
λόντες, καὶ ὁμήρους δόντες, καὶ ναῦς παραδόντες,
καὶ χρήματα τὰ ἀναλωθέντα κατὰ χρόνους ταξά-
μενοι ἀποδοῦναι. Ξυνέβησαν δὲ καὶ Βυζάντιοι
ὥσπερ καὶ πρότερον ὑπήκοοι εἶναι.

NOTES.

1

NOTES.

I.

1. Ἀθήνησι. "At Athens." The forms Ἀθήνησι, Ἀθήναζε, Ἀθήνηθεν are more Attic than ἐν Ἀθήναις, εἰς Ἀθήνας, and ἐξ Ἀθηνῶν.

2. τὴν ἡλικίαν. If an object is spoken of as *acted on directly* by the subject, its noun is in the accusative case. By "acted on directly" we mean "moved" in place, or "changed" in character or condition. While, therefore, we should expect the accusative after such verbs as "carry," "kill," "persuade," we should not expect it after such a verb as ἀκμάζω, "I am in my prime." But the Greeks often took a different view of the actions and qualities denoted by verbs and adjectives from that which we take. They viewed them as operating directly on objects,—as passing on directly to objects, so as to change them; while we view them as operating indirectly on, or as existing in, objects. For instance, the Greeks say, τὸν δάκτυλον ἀλγῶ, conceiving that the pain operates on the finger, so as to change it in condition: we say, "I have a pain in my finger," regarding the pain as a property existing in the finger. So the Greeks say, πόδας ὠκύς, conceiving the swiftness to pass into the feet, and give them a certain character; while we say, "swift of foot," regarding the swiftness as a property belonging to the foot. Thus, in the text, ἡλικίαν is in the accusative after ἀκμάζων; because "being in the prime" is conceived to operate directly on the life, and give it a distinct character.

while we can only say, "being in the prime of his life," prime being regarded as a property belonging to his life.

3. *δυνάμεων*. "Forces." This use of the plural is very common in Diodorus, but is not classical. In the best writers, indeed, *δύναμις* in the singular often means "a force," "a strong body of men:" as, *ἔχων δύναμιν ἀνδρῶν οὐκ ὀλίγην*, Her. v. 100; *δύναμιν λαβών*, Thuc. i. 126; and in Xenophon we constantly find such expressions as *δύναμιν ἔχει καὶ ναυτικὴν καὶ ἱππικὴν*, Anab. i. 3: but here the word is used in the plural, just like *copiæ* in Latin, and *forces* in English, to mean an army.

II.

1. *διὰ τὴν . . . ἐπιβολήν*. "In consequence of his father having undertaken (laid his hand to) the expedition." After the news of the battle of Marathon (490 B. C.), Darius recommenced preparations against Greece with intenser zeal and hatred; and all Asia was ransacked for supplies: *ἡ Ἀσίη ἐδονέετο ἐπὶ τρία ἔτη*, Her. vii. 1. In 486 Egypt revolted; and in 485 Darius was just on the point of marching against both these countries, when he was surprised ("caught in the midst") by death, after a reign of 36 years. Xerxes was at first disinclined to the Greek expedition, but was persuaded to it by Mardonius. In 484 he reconquered Egypt, and then summoned his council to announce his intention of marching against Greece. At first indignant with, then overcome by, the dissuasions of Artabanus, he renounces the expedition; but is led to resume it by visions of the night, and spends the next four years in preparation.

2. *ἦκεν εἰς Σάρδεϊς*. Xerxes arrived at Sardis in the autumn of 481, and wintered there. A large portion of his forces had met him at Critalla in Cappadocia, and came on with him to Sardis. The entire army was assembled at Sardis and ready to start in the spring of 480.

3. εἰς πάσας. Except Athens and Sparta. See Her. vii. 32.

4. διασκάψαι. "And to dig through Athos at the neck of the peninsula." This canal was about twelve stadia long, and broad enough for two triremes to sail abreast—probably not more than sixty feet. Its traces are still visible.

5. τῆς Χερρόνησου. Though this word is for the most part usurped by the long strip of Thrace which runs along the Hellespont, it occasionally, as here, bears its simple meaning of *peninsula, land-island*. Thus Herodotus; τὴν χερσόνησον κτίσαντες, ἐν τῇ νῦν Σινώπῃ πόλιν Ἑλλὰς οἰκισται, iv. 12.

6. Θετταλίαν. The Attic dialect underwent three changes. Old Attic, which scarcely differed from Ionic, continued down to Gorgias of Leontini, who was the first that wrote in Middle Attic. The chief writers in this were Thucydides and the dramatists. New Attic dates from Demosthenes, though previous writers, as Plato, Xenophon, &c., have some of its peculiarities. Among other changes, New Attic has ττ instead of σσ, as in the text; also, σίν instead of ξύν, εἰς instead of ἐς.

7. ἔσπευδον. "For they were anxious to embrace all the Greek states in their guarded frontier."

8. ἐπανῆλθον. In the autumn of 481 the heralds from Sardis came to Greece; and immediately Sparta and Athens (to whom they were not sent) convened a Panhellenic congress at the Isthmus, which busied itself during the winter with reconciling feuds and attempts at union. Early in 480, when Xerxes was at the Hellespont, they sent 10,000 hoplites under Euaenetus and Themistocles to occupy Tempe, thus embracing Thessaly, at its own request, in their line of defence, Her. vii. 172. But when the generals were informed by Alexander of Macedon of another entrance into Thessaly by the mountain passes over Olympus, they retired by sea to Corinth,

after staying only a few days at Tempe ; and thus all the north of Greece was lost to the cause of resistance. Six or seven weeks after this, Xerxes arrived at Therma ; and here he was met by his heralds with earth and water from a third of the Hellenic name. Meanwhile the Greeks at Corinth had settled on no plan of defence ; it was not till they heard of the arrival at Therma that they moved forward their fleet and army to Artemisium and Thermopylæ, apparently towards the end of June.

III.

1. Μηλιείς. Here, again, is a difference between Middle and New Attic, the termination *ῆς* in the nominative plural being common in the former. Thus Thucydides has Μεγαρής, ch. 56.

2. οἱ Φθιώται. "The Achæans of Phthiotis,"—a district in the south-east of Thessaly.

3. οἱ πλείους. Except Platæa and Thespiæ.

4. παρήγον. "Were for putting it (*i.e.* the alliance) off to a suitable time." Παρά means "alongside of ;" hence it gives the notion of *passing by*. 'Ο παρ' ἡμέραν πυρετός is "a fever that passes by, misses, a day ;" εἰ δὲ δεῖ παρὰ πάντα ταῦτ' εἰπεῖν ὁ δίκαιον ἡγοῦμαι, "leaving, passing by, all this," Dem. 490, 3. Hence παράγειν may mean "to carry a thing *past* the present," "to defer it ;" just as διάγειν means "to carry a thing *across* the present," "to defer it." See ch. xxxii. 7.

5. καταδοκούντες. In particular the Corcyræans, who sent sixty ships, with orders not to pass Cape Malea till the result was known.

6. τῶν ὁμόρων. "And of their Greek neighbours," the inhabitants of what Thucydides always calls τὰ ἐπὶ Θράκης, "the Thrace-ward parts."

7. τοσαῦται τὸ πλῆθος. For this accusative see ch. i. 2. The idea of vastness implied in τοσαῦται is conceived not *as existing in*, but *as operating on*, τὸ πλῆθος.

IV.

1. *Δεωνίδης*. Anaxandridas, king of Sparta (of the elder or Eurystheneid line), had four sons: Cleomenes, who went mad, and killed himself; Dorieus, who perished in Sicily; Leonidas, who succeeded Cleomenes (he had married his only daughter, Gorgo); and Cleombrotus, who succeeded Leonidas.

2. *μέγα φρονῶν*. This would mean in good Attic, "pluming himself on his courage;" *εὐδοκίμων*, "distinguished," would rather seem to be the word required here.

3. *στρατηγία*. In Thucydides this word means "the office of a general," "a command." See ch. xxxvii. 6. Here it means "the skill of a general," "generalship;" and it has this sense in Xenophon.

4. *εἴτε πρὸς αὐτοὺς*. This conversation must be looked upon as apocryphal. The army sent to Thermopylæ was considered by the Greeks, and doubtless was, quite sufficient to defend the pass. They were then ignorant of the mountain path, the guarding of which necessitated a division of their forces, to say nothing of the great additional peril to which it exposed them. The Spartans were detained at home by the Carnean festival, and the Greeks generally by the Olympic games, which were then being celebrated, Her. vii. 206. It was towards the end of June that Leonidas occupied Thermopylæ.

5. *ἐπύθοντο*. Diodorus uses the infinitive after *πυνθάνομαι*: and so do the best writers sometimes, as Thuc. iv. 29, 105. But the participle is much more common, as *ἤκοντα*.

6. *μετενόησαν*. It was not so much that they changed their minds, as that they adapted their conduct to circumstances. No harm was done by sending earth and water to Xerxes, and they were quite ready to join him when he came; but they were equally ready to join Leonidas, as it would then have been more dangerous to refuse. In fact,

the whole affair was a mere question of comparative danger. And this was the general sentiment of the extra-Peloponnesian Greeks, with the exception of Thebes, Thespiæ, Platæa, and Athens; Thebes being from the first favourable to Xerxes, while the other cities were decidedly hostile. So, when he came, they did not join him, but left their homes to be plundered and destroyed.

7. τῆς ἐτέρας μερίδος. It has already been stated (ch. iii.) that most of the Bœotians joined Xerxes, and among these must certainly be included the Thebans; that is, the Theban government, which was at that time *δυναστεία ὀλίγων ἀνδρῶν*. Hence ἡ ἐτέρα μερίς is the popular party, τὸ πλῆθος, which the oligarchs κατέσχον ἰσχυρί, Thuc. iii. 62. It was doubted, it seems (Her. vii. 250), whether the Thebans would not at once refuse their contingent; but they cleverly compounded between their fear of Leonidas and their zeal for Xerxes, by sending the four hundred from the adverse party.

8. τοσοῦτοι τὸν ἀριθμόν. See ch. iii. 7.

V.

1. τῇ περὶ στρατιᾶ. In Greek the dative case does the work of the Latin dative, and also, in great measure, of the Latin ablative. Our law, then, for the dative will be—"When an object is spoken of as *acted on indirectly* by the subject, or as *subsidiary* to the action of the subject, its noun is in the dative case." It is with the latter, or ablative, force of the dative that we have to do in the text. Now, it must be remembered, the noun is not in the dative without the preposition σύν, when the object is spoken of as accompanying on terms of equality. It would not be Greek to say, Ξέρξης ἦλθε Μαρδονίῳ, for "Xerxes came with Mardonius." When there is no preposition, the noun in the dative must be understood as *explaining*, or telling something more about, or in some

way or other subordinate to, the action performed by the subject. Thus, in the text, though we can only translate τῇ στρατιᾷ "with his army," the army is not spoken of as simply accompanying Xerxes, but as subsidiary to his journeying, as showing the style or *manner* in which he journeyed. He journeyed, not as a private individual, but as a general at the head of his army. Compare, in Latin, "Tullus infesto exercitu pergit," Seven Kings of Rome, xix. 4.

It need hardly be observed that Xerxes is not the subject, as the sentence now stands. But he was the subject to the clause, Ξέρξης τῇ στρατιᾷ πορεύεται, before it was made dependent on the main sentence, συμπαρέπλει ὁ στόλος, by the noun and verb being put in the genitive absolute.

2. πᾶς ὁ στόλος. "All the fleet." Στόλος means anything sent on an expedition; hence *army* or *fleet*, but more generally the latter. Here it is used in contradistinction to the land force.

3. μετεπέμψατο. This statement does not give a correct idea of what actually happened. He may have sent for some of his European allies, when he reached the Maliaic Gulf; but, in general, they joined him as he marched through their several countries.

4. παρὰ τὸν ποταμόν. "Having pitched their camp on the banks of the river Spercheius." The preposition παρὰ with the accusative denotes *motion to by the side of*.

5. τοὺς ἄμα. "Who, beside delivering their message, were to discover."

6. προσέταξε . . . κελεύει. Here αὐτοῖς is in the dative after προσέταξε, as naming the objects acted on indirectly by the subject. For προστάττω, "set on," "enjoin," "order," (like most other words meaning "order" in Greek, as ἐφίεμαι, παρακελεύομαι, &c.,) is generally conceived as denoting an action, that operates on the thing ordered directly, on the person ordered indirectly. This construc-

tion is in accordance with the origin of the word *προσ-τάττω*, which exactly resembles that of *impero*, "put upon," in Latin (Seven Kings, xxiii. 8). *Προστάττω σοὶ ἀγγέλλειν*, "I set" or "impose upon you telling;" that is, "I order you to tell." The infinitive *ἀγγέλλειν* is in the accusative after *προστάττω*, the telling being conceived as moved and laid upon you; *σοὶ* is in the dative, you being conceived, not as moved, but as affected by the telling being laid upon you. Sometimes, however, the verb *προστάττω* is used in a different way, the person being conceived as changed by being ordered; and then, of course, the word naming the person will be in the accusative; as, *ταῦτα πάνθ' ὅσα οἱ νόμοι προστάττουσι ποιεῖν τοὺς προσήκοντας*, Dem. Mac. 1070, 1. *Κελεύω*, on the other hand, like *jubeo* in Latin, is almost always used in this way with the accusative, as in the text; though it is to be found with the dative; as, *αὐτὰρ ὁ κηρύκεσσι λιγυφθόγοισι κέλευσε*, Hom. Il. 2, 50.

7. *τῶν ἀγγέλων*. See ch. xxvii. 4.

VI.

1. *τῶν ἀποκρίσεων*. If an object is spoken of as *possessing* another object, its noun is in the genitive case. Now, a cause may be conceived as possessing an effect; for the effect comes out of the cause, and therefore has been in, or possessed by, it. Hence, generally, the cause or motive by which an action or state is occasioned is designated by the genitive case. For example, the object laughed at, being conceived as the cause of the laughter, has its noun in the genitive, as in the text. But it can also be conceived as operated on directly, as changed, by the action of laughing; so that *γελάω*, like *rideo* in Latin, is sometimes followed by the accusative.

2. *δυνάμεσι*. In the dative, as naming the subsidiary object. For the *means* or *instrument* with which a man acts is clearly subsidiary to his action.

3. ἄμεινον τῶν Περσῶν. If an object can be conceived as in any way possessing another object, its noun is in the genitive case. Now, to say that A is better than B, is the same as to say that A is B's better, or is possessed by B as a better. In general, therefore, the object to which another object is compared may be conceived as possessing it, in the relation of more and less.

4. προτάξας. Hence verbs or adjectives which imply the idea of comparison, as priority, posteriority, &c., take the genitive. Thus, in the text, the nations may be conceived as possessing the Medes as their priors or leaders.

5. τοῖς Μήδοις. I take occasion, from this mention of the Medes, to sketch briefly the rise and progress of the Persian Empire. About the middle of the sixth century before Christ, Western Asia was divided between three powerful monarchs. Cræsus, king of Lydia, ruled from the Ægæan to the river Halys; Labynetus, king of Babylon, from the Tigris to the Mediterranean. The remainder, commencing with the Halys on the west, bounded on the north by the Caspian and the Oxus, following on the south and south-west the line of Mount Taurus, the Tigris, and the Persian Gulf, and extending eastward without definable limits, was subject to Astyages, king of Media. Towards the south-west of this vast region lay Persis Proper, a mountainous district, occupied by a brave, hardy, barbarous race. Its chief at this time was Cyrus, of the line of the Achæmenids, the promised conqueror and deliverer of Jewish prophecy, now about to accomplish his destined work. His first war was with his sovereign Astyages, whom, after an obstinate struggle, he conquered and dethroned. By the capture of Sardis in 546 B.C. he gained possession of the dominions of Cræsus; and, while his lieutenants were reducing the Asiatic Greeks, he himself laid siege to Babylon, drained off the waters of the Euphrates, marched his army along the dry bed of the river, took the city, and with it became master of its vast

dependencies, including Phœnicia and Judæa. Further conquests extended his dominions eastward ; so that, on his death in 529, he left the whole of Asia, from the Indus to the Mediterranean, more than 50° of longitude, to his son Cambyses. This prince so far followed in his father's footsteps, as to add Egypt to his vast inheritance ; but in character he was totally unlike him. Cyrus was, perhaps, the best and wisest of Eastern conquerors ; the vice and folly of Cambyses exceeded madness. Among other atrocities, he caused his own brother Smerdis to be murdered ; a crime which, for a while, robbed the Persians of their supremacy. Though effectually subdued by Cyrus, the Medes had since held decidedly the second place in the empire. They ill brooked, however, their present subjection, and the memory of their past dominion ; and now they took advantage of the hatred felt for Cambyses to revolt. Herodotus tells us that the death of Smerdis was carefully concealed ; that the murdered prince was personated by a Median nobleman of the Magian tribe, who closely resembled him ; that this pretender was proclaimed king, as if it were the younger son of Cyrus succeeding to the disqualified elder ; that Cambyses died of an accident, when on the point of setting out to quell the revolt ; that Smerdis the Magian ruled for seven months without opposition ; that the fraud, suspected from the first, was at last discovered ; that seven Persian nobles leagued together, slew Smerdis in his palace at Susa, roused the Persians, massacred the Magians, and conferred the vacant throne on one of their number, Darius son of Hystaspes, of the Achæmenid line. How far this story, as told by Herodotus, is correct, it would be hard to say. The facts indicated by it seem to be, that about this time the Medes revolted and regained their old supremacy ; but that the Persians did not long submit to *the change*, and after a few months reduced the Medes *again to subjection*. Whether the Median king really

personated the son of Cyrus, or whether this was an invention of the Persians, to excuse their submission to a Mede, it is impossible to determine. It appears that even after the death of Smerdis the Medes made a vigorous though ineffectual resistance to Darius; and that, when finally subdued, they still continued to take rank in the empire next to the Persians. Datis, the leader of the host at Marathon, was a Mede; and the indiscriminate use of the names Mede and Persian by the early Greek writers would seem to imply that, in their opinion, the two nations were about on a par. It is therefore not improbable, that the Medes, even under Xerxes, as Diodorus here intimates, still nursed a hope of recovering their sovereignty; and that, on the other hand, to seek occasion to weaken them was a favourite maxim of Persian state policy. To return to Darius. The earlier years of his reign were spent in quelling the revolts not only of the Medes, but also of the Babylonians and other subjects of the monarchy. When he had accomplished this, and thoroughly organized the whole empire, he began to look out for new regions to conquer. About 515 he invaded Scythia, but was driven back ignominiously by cold and hunger. A few years after, the Ionic Greeks revolted, and were assisted by the Athenians and Eretrians, an interference which first drew on Greece the enmity of Persia. The Ionians were finally reduced in 494, and Darius then began to prepare for invading Greece. In 490 a large army crossed the Ægean under Datis and Artaphernes; who, having taken Eretria, and thus executed half of the Great King's vengeance, crossed over to Marathon in Attica, where they were met and utterly routed by the Athenians under Miltiades. For the sequel see chap. ii. 1, and the following notes.

VII.

1. τῆς ἐλευθερίας. When we remember certain things, as freedom, for instance, we do not grasp the whole in our memory, but only certain circumstances connected with it, or certain portions belonging to it. Hence the object remembered may be conceived as a whole, possessing the parts actually grasped by the memory; and therefore its noun is in the genitive case. But if the object remembered be a single circumstance or event taken by itself, it may be conceived as wholly remembered, and then its noun is in the accusative; for it is acted on directly by the remembering, being moved from the past to the present. Cf. Κροῖσος δέ, μνημονεύων τοῦ ὀνείρου τὰ ἔπεα, ἔλεγέ σφι τάδε, Her. i. 36. The same remarks apply to the verbs *remind*, *forget*, &c.

2. ὀλίγον χρόνον. If the action expressed by a verb last for any time, it is conceived as operating on the time, imparting a certain character to, or changing it. Hence duration of time is designated by the accusative case.

3. ἀσπίσι. The noun naming the means or instrument stands in the dative (ch. vi. 2). What we use is a means or instrument. Therefore the noun after χρᾶσμαι, "use," is in the dative; just as in Latin it is in the ablative after *utor*.

4. ὅλον τὸ σῶμα. See ch. i. 2. The being sheltered is conceived as operating on the body.

5. τραύμασι. Περιπίπτω means "fall round" a thing; περιπεσοῦμαι τῷ ξίφει (Arist. Wasps, 523), "I will fall on my sword," the flesh being *round* the sword when it has entered. Hence, in general, "fall on," or "meet with," anything, as κακοῖς, νόσῳ, &c. Cf. μὴ περὶ Μαρδονίῳ πταίσῃ ἢ Ἑλλάς, Her. ix. 101.

6. νεκρῶν. The material of which a thing is formed has its noun in the genitive; for it may be conceived as a whole possessing the thing formed as a part. Thus, ἑστρω-

μένη ἐστὶ ὁδὸς λίθου, Her. ii. 138, "The road is paved with or made of stone." So in the text the place is regarded as strewn with corpses, so as to consist of them. The dative, however, is the more usual construction; as, *μυρσίνησι στορνύντες τὴν ὁδόν*, Her. vii. 54.

7. ἐπιλαβούσης. Ἐπιλαβεῖν τι is "to lay hold of a thing," come upon it before it is finished, interrupt it. Cf. *νυκτὸς δὲ ἐπιλαβούσης τὸ ἔργον*, Thuc. iv. 96. In the text the object understood as thus interrupted is either the battle or the combatants.

VIII.

1. συμφράξαντες. Συμφράττω, "pack closely together," is generally transitive; but here it is intransitive, just as we say "closing up." So στρέφω, "turn," is generally transitive, but sometimes intransitive, both in Greek and English.

2. ἐπιτεταγμένην. "The next station," lit. the station set after or behind them.

3. τὸν τρόπον. See ch. i. 2; the goodness forms the character.

4. παρεμβολῆς. "Camp,"—not a classical use of the word. As παρεμβάλλω means "put in alongside of," παρεμβολή, in Polybius and later writers, gets the sense of "drawing up an army;" then, "an army so drawn up;" then, "a camp," as here; and in the Acts "a castle," as holding the military force.

IX.

1. μέσας νύκτας. "About midnight." This use of the plural *νύκτες*, meaning "hours of the night," is found in the best writers. Cf. *ἄμαρ ἢ νύκτες*, Pind. P. iv. 256; *πόρρω τῶν νυκτῶν*, "far in the night," Plat. Prot. 310, D.; and similarly, *ἐν ἑσπέρας*, Pind. I. vii. 44.

2. προσέταξε. See ch. v. 6. Here Ἑλληνας does not so

much seem to be in the accusative after *προσέταξε*, as before *ἀπιέναι*. Not, "he ordered the other Greeks to depart," but "gave orders that the other Greeks should depart."

3. *πεντακοσίων*. Herodotus numbers the Thespians at 700, so that there were in all 1,000 who died at Thermopylæ. He also mentions that Leonidas detained the 400 Thebans, and that they surrendered to the Persians, *χεῖρας προτείνοντες*, vii. 233.

4. *δειπνησομένους*. Agreeing with the pronoun in the accusative, before the infinitive *ἀριστοποιεῖσθαι*. "He gave orders to them that they should quickly dine," &c. The dative might be used agreeing with *τούτοις*, but the accusative is perhaps more elegant. Cf. *εἰσπεσόντας* just below, and *σοὶ δὲ συγγνώμη λέγειν τάδ' ἔστι, μὴ πάσχουσιν, ὥς ἐγώ, κακῶς*, Eur. Med. 811.

X.

1. *νυκτὸς εἰσέπεσον*. This story of the night attack is irreconcilable with Herodotus, who tells us that Xerxes delayed his final assault till near noon, (*ἐς ἀγορῆς κου μάλιστα πληθώρην*, vii. 223,) to allow time for the Greeks to be surrounded. Leonidas, however, did not wait for him, but advanced into the wider space outside the pass.

2. *τὴν στρατοπεδείαν*. A late word for *τὸ στρατόπεδον*.

3. *ἔκτεινον*. "For they kept killing one another, the circumstances not allowing their examination of one another to be exact, inasmuch as there was no word of command, no asking for watchword, in short, no presence of mind." *Περίστασις*, "circumstances," lit. "a standing round," like the Latin *circumstantia*, is a late word. *Κατάστασις διανοίας* is the opposite to *ἔκστασις φρενῶν*, "distracted," which, consequently, is the condition here predicated of the Persian host.

XI.

1. τὴν ἀφωρισμένην. "The post marked out for them by Greece."

2. ἐτόλμησαν. *Αν might have been expected here, but is not necessary. Its omission is in accordance with the rule, that in oblique clauses the tense of the direct narrative is not altered. See ch. xxxii. 3. "Five hundred men dared—who could have expected it?" We alter the tense, making it dependent on the main verb. Here we should say, "Who could have expected that five hundred men would dare, &c.?"

3. κατεσχημένοι. "Possessed with the vastness of their position," i.e. of the circumstances in which they were, which surrounded them.

XII.

1. τὸν τρόπον. This accusative also may be explained on the usual principle. See ch. i. 2. The mastery is not considered as being *in* a certain way, but as operating on it, causing it to be such as it was, τὸν εἰρημένον.

2. τὴν Καδμείαν νίκην. Eteocles and Polynices, sons of Œdipus, king of Thebes, (called Cadmean, because Cadmus founded it,) killed each other in single combat. Hence a Cadmean victory is one in which you lose as much as you gain, a term hardly applicable here. In actual numbers, certainly, Xerxes did lose as much as, and more than, he gained; that is, more than the Greeks lost. But men were no loss to him, and he gained what he wanted, an entrance into Greece.

3. εὐθὺς οὖν. This passage should be corrected by the narrative in Herodotus. The fleet left Therma eleven days after Xerxes; in one long day's sail it reached the coast called Sepias (Herodotus calls it ἀκτὴ, "line of coast," not ἄκρα, "cape"); for three days it was tossed by

the storm; it then proceeded to Aphetæ, and when it arrived there, Xerxes had been three days at Trachis. But he did not begin the attack till the day but one after, having waited four days; probably for his fleet to come up. See Her. vii. 183, 196, 210.

4. τὰς πάσας. "They had in all." Though Diodorus is not very careful with his articles, the τὰς here is quite correct; τὰς πάσας τριήρεις is the real subject to the sentence: "all the ships which they had were 280."

5. ἀποδοχῆς. A late use of the word, very nearly answering to that in Timothy, πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς ἁξίος, I. i. 15.

XIII.

1. ἀντιλαμβάνεσθαι. This verb means to *lay hold of*. Now, in laying hold of a thing, one touches a part, not the whole. Hence the meaning, to *take part with*, to *help*, which it bears here. And hence the use of the genitive; for the object taken hold of is conceived as a whole, whereof a part is touched.

2. οὐ μὴν ἄλλά. "Not but what recovering themselves from the wreck."

3. ἡθύμησαν. This shows that Xerxes won no mere Cadmean victory at Thermopylæ. See ch. xii. 2.

4. διεκόμισαν. The middle voice would be more precise here, as it was their own property they carried across. See διεκομίζοντο, ch. xxxi. 7.

XIV.

1. ἐκ τοῦ περιέχοντος. "From the sky;" lit. "from that which is about and around, which encompasses us." An old philosophical, but not a strictly classical use of the word.

2. τῆς . . . ἐπιφανείας. "Of the manifestation, or *epiphany*, of the gods." Αἱ Ἀπολλῶνος ἐπιφανείαι is the name

of a book written by Istrus, a Greek historian in the reign of Ptolemy Euergetes, recording the personal manifestations of Apollo. Compare (for the word) the Epiphany, or Manifestation, of Christ to the Gentiles by the leading of a star.

3. *παρὰ τὸ . . . ἱερόν.* The accusative with *παρὰ* marks the idea of motion in setting up a statue. They set it up so as to stand by the temple of Athene.

XV.

1. *ἐφ' ἡγεμονίας.* In the later writers *ἡγεμονία* sometimes means "a division of an army under its officer;" so that the translation here might be, "All those who were set over a division." But it may keep its usual sense of "chief command," "office of a general," the translation being, "All those who were appointed on a command." Cf. *τῶν δὲ δὴ ἀποθανόντων ἐπὶ στρατείας*, "But of those who fell on foreign service," Plat. Rep. 468, E.; *τὸ γὰρ ἐπ' ἐξουσίας καὶ πλούτου πονηρὸν εἶναι*, Dem. Mid. 559, 25. In either case the sense is the same, "All the general officers."

2. *φροντίζοντες.* The object cared for has its noun in the genitive, as the cause of the state (*φρόντις*) expressed in the verb. See ch. vi. 1.

3. *δυνήσεσθαι.* "The defeated army would be able to find a most ready refuge in Peloponnesus. But if they should shut themselves up in a small island, Salamis to wit, &c." The preposition *εἰς* implies, "If they should go to a small island, and shut themselves up there."

4. *οἰκεῖα.* "Germane to the case." There is a notion of belonging to in such adjectives as *οἰκείος*, *ἄξιος*, &c. Hence they take the genitive.

XVI.

1. *τοῖς ἡγεμόσι.* This account is quite at variance with *Herodotus*, who represents the Peloponnesian officers as

most eager to leave Salamis and join the army at the Isthmus.

2. *κατάπληξιν*. See ch. xii. 2 and xiii. 3.

XVIII.

1. *φιλοτιμηθήσεσθαι*. "And it was thought that they would be most zealous." As the passive form *ἐφιλοτιμήθη* (instead of the middle *ἐφιλοτιμησάμην*) is used by the best writers, the future passive would seem to be correct, though the middle *φιλοτιμήσομαι* is generally used.

2. *καὶ τὰς μὲν*. "And some ships they struck with their beaks, and from others they swept off the oars. And the rowing being no longer of service, many of the Persian triremes turning sideways (presenting their broadsides), were pierced all over (riddled) by the strokes of the enemy's prows; wherefore they did not even continue to back water, but sailing back fled head-foremost." *ᾧν δέ*. The usual form of opposition or division is *ὁ μὲν—ὁ δέ*. Demosthenes and later writers have *ὁς μὲν—ὁς δέ*. Here we have them combined; which is no wonder, as the article and demonstrative pronoun (which *ὁς* is, as well as the relative) were originally the same. We also find combined, *οἱ μὲν—ἔνιοι δέ, ἔστιν οἱ—ἄλλοι δέ, ἕτεροι δέ, &c. Ταῖς ἐμβολαῖς*. Of nouns formed from verbs, those ending in *η* generally denote the action of the verb, while those ending in *ος* have commonly a passive signification, though certainly these meanings are often interchanged. Thus *ἐμβολή* means "a driving in," striking, stroke, charge; *ἐμβολος*, "a thing driven in," a peg, beak of a ship; but *ἐμβολή* means "the head of a battering ram," Thuc. ii. 76. Its common use is of a ship's regular and scientific attack with her beak, while *προσβολή* expresses a ship's striking up against, or falling foul of, another. See Thuc. vii. 70, and *ἐπειδὴ προσβάλλοιεν*, i. 49.

3. *ἀνακρούεσθαι*. Herodotus has the full expression, *ἐπὶ*

πρύμνην ἀνεκρούοιτο, viii. 84, "They beat back the ship sternwards;" but the preposition is commonly omitted, the accusative being sufficient to denote direction; and ἀνακρούεσθαι has frequently by itself the same meaning, "to back water."

XIX.

1. ἐχόμεναι. Ἐχω τι, "I hold a thing;" ἔχομαί τινος, "I hold on to a thing or person" (ch. vii. 1). Hence the participle is used, as here, in the sense of "bordering on," "next to." Καὶ ἐχόμενοι αὐτῶν οἱ ἄλλοι Ἀργεῖοι, Thuc. v. 67.

2. σὺν αὐτοῖς ἀνδράσι. To express accompaniment, not independent, but so closely connected as almost to denote the manner in which a thing is done, the Greeks generally use the dative without σὺν, prefixing αὐτοῖς. The manner thus denoted is that of completeness. Thus, μίαν ναῦν λαμβάνουσιν αὐτοῖς ἀνδράσι (Thuc. vii. 25), "They take one ship, crew and all;" *i. e.* in a complete manner. Cf. Her. iii. 45. But it is not unclassical to insert the σὺν, as here; cf. ξὺν αὐτοῖσι τοῖς κηρίοις, Plat. Rep. 564, C.

3. ἔγνω. "He resolved,"—as the result of the knowledge he had gained from Themistocles. This is not a common meaning of γινώσκω. Something like it is ἵνα γνῶ τρέφειν τὴν γλῶσσαν ἡσυχωτέραν, Soph. Ant. 1089. It occurs again ch. xxx. 3.

4. τὴν ταχίστην. This passage serves to show the origin of the adverbial expression, τὴν ταχίστην, "as quickly as possible." It agrees with ὁδὸν understood, which is in the accusative after διαβαίνειν, the action expressed in the verb being conceived to operate directly on "the way."

XX.

1. ἐγίνοντο. The subject to the verb is taken from the genitive absolute, instead of which οἱ Ἀθηναῖοι δοκοῦντες might have been expected. This variation from the

ordinary construction is just the converse of one not uncommon in Thucydides, where the participle referring to the subject, instead of being put in the same case with it, is put in the genitive absolute. Cf. Οἱ Ἀργεῖοι μετὰ τῶν Ἀθηναίων παντοφάγῃ ἐξελεύσιντο (instead of ἐξελεύσονται), vi. 7. See also ἐνταλασμένον, v. 33; κατειλημένον, vii. 57.

2. ἡγεμονίας. Though ἀμφισβητεῖν περὶ τινος, "to dispute for a thing," is the usual construction, the genitive alone is quite sufficient; because the object disputed for may be conceived as the cause of the dispute (ch. vi. 1). Cf. Τοῖ σίτου τοῦ ἡμετέρου ἀμφισβητήσας ἡμῖν, Dem. Zen. 884, 26.

3. φερόντων. A participle is used as an appendage to a noun, and stands in the same case with it. The noun either depends for its case on its position in the sentence, or it is independent of it, and forms with the participle a separate member of the sentence, which is said to be in a *Case Absolute*. But though the noun be independent, the idea expressed by the two together is not. The idea expressed is generally the relation of cause and the relation of time. Now the genitive designates the relation of cause (see last note), and the relation of time (see note, ch. xiii. 2). Hence the independent noun and its participle, forming together a dependent idea, are generally put in the genitive case. This is the origin of the *Genitive Absolute*, as in Latin of the *Ablative Absolute*. In this passage, the indignation of the Athenians is the cause of the alarm of the Lacedæmonians.

4. τῶν εἰληφότων. An object, it is clear, is possessor of its part; and so it is also of its multiple, not indeed materially, but as a numerical property, or relation. An object, therefore, of which another is said to be a multiple, has its noun in the genitive case. Cf. Τὸ Ἑλληνικὸν στράτευμα φαίνεται πολλαπλήσιον ἔσεσθαι τοῦ ἡμετέρου, Her. vii. 48. In the text, however, this genitive (τῶν δωρεῶν) does not occur: the words in the genitive (τῶν εἰληφότων) naming, not the rewards, of which those given

to Themistocles are said to be multiples, but the persons who possess these rewards; that is, the persons really compared with Themistocles. And this is an omission very common with the Greeks, who always regard the sense rather than the mere words of a sentence. Cf. Πυράμιδα οὗτος ἀπέλιπετο πολλὸν ἐλάσσω τοῦ πατρός, Her. ii. 134; χάραν ἔχετε οὐδὲν ἦττον ἡμῶν ἔντιμον, Xen. Cyr. iii. 3, 41; ἐπεὶ πλείων χρόνος, ὅν δέ μ' ἀρέσκειν τοῖς κάτω τῶν ἐνθάδε, Soph. Ant. 75; τοῦ Πλούτου παρέχω βελτίονας ἄνδρας ("I make better men than Plutus does"), Arist. Plut. 558. And similarly in Latin, *Ingenia nostrorum hominum multum ceteris hominibus præstiterunt*, Cic. de Orat. i. 4.

5. τὰς δωρεάς. Themistocles, says Herodotus, went to Sparta, θέλων τιμηθῆναι. And the Lacedæmonians gave him a crown of olive, and the finest chariot in the city; and on his departure the 300 horsemen escorted him to the frontier of Tegea, viii. 124. Καὶ αὐτὸν (says the Athenian embassy at Sparta, B.C. 432) διὰ τοῦτο ὑμεῖς δὴ μάλιστα ἐτιμήσατε ἄνδρα ξένον τῶν ὡς ὑμᾶς ἐλθόντων, Thuc. i. 74. Cf. οἱ δὲ Λακεδαιμόνιοι ἀκούοντες τῷ Θεμιστοκλεῖ ἐπείθοντο διὰ φιλίαν αὐτοῦ, i. 91 (ch. xxxiii. 1). From this it would appear that the Lacedæmonians regarded Themistocles (and the Athenians generally, i. 92) with real friendly feeling, not, as Diodorus would give us to understand, with fear and jealousy. But the whole chapter is a series of misconceptions, showing the late writer. He could not understand how the Æginetans could receive the first prize, forgetting their great naval reputation at that time, and the aid brought by their Æakid heroes, Her. viii. 83: so he attributes their success to spite against the Athenians. Herodotus simply says, Ἐν δὲ τῇ ναυμαχίᾳ ταύτῃ ἤκουσαν Ἑλλήνων ἄριστα Αἰγινῆται, ἐπὶ δέ, Ἀθηναῖοι, viii. 93. Again, Diodorus speaks of Themistocles as removed from his command, because the Athenians did not like his receiving such honours at Sparta; whereas he

vacated it in the natural course of things, as the office of *στρατηγός* only lasted a year.

XXII.

1. *παραλαβεῖν*. "To embrace the Athenians in their line of defence." The word means "to take so as to put by one's side." Cf. *παραλαβόντες Ἀχαιοὺς*, ch. liii. 4.

XXIII.

1. *κατήρξαντο*. The whole possesses the part. The beginning of a thing is a part of it; therefore the object, of which another is said to be the beginning, has its noun in the genitive case. Hence, also, the genitive is used after verbs that imply the idea of beginning.

2. *νυκτός*. The genitive designates a point, not duration, of time. "They did it in the night,"—not all the night through, but at a particular moment of the night. Thus the whole, night, is possessor of this moment (which is supplied by the mind), and therefore has its noun in the genitive case.

XXIV.

1. *ἐπὶ τῆς Φωκίδος*. A noun is in the genitive when it names an object, not only which possesses, but also which commences or ceases to possess, another object. Hence the place, both *to* and *from* which motion is directed, may have its noun in the genitive case. *Ἦλθεν ἐπὶ τῆς Φωκίδος*, "He went towards Phocis;" the notion being that, when he got there, he would be in, or possessed by, Phocis. *Ἦλθεν ἀπὸ τῆς Φωκίδος*, "He went from Phocis;" in which case Phocis would cease to possess him.

XXV.

1. *προσαναλαβόντες*. "Having rallied them."
2. *ἔτειχομάχουν*. Till the Athenians came up, the Iace-

dæmonians made no impression on the wall, ὥστε οὐκ ἐπιστάμενοι τειχομαχεῖν, Her. ix. 70. So the Lacedæmonians invited the Athenians to help them against Ithome, ὅτι τειχομαχεῖν ἐδόκουν δυνατόι εἶναι, ch. xlv. 2.

3. ἐτίγγανον ἐλέου. With verbs which denote getting, or giving a share in anything, the object wherein the share is gotten or given has its noun in the genitive case. For it is a whole, whereof a part is concerned.

XXVI.

1. χάριτι τοῦ κελεύσαντος. "Out of compliment to their commander;" χάριτι being in the dative of cause, and τοῦ κελ. being in the genitive, as naming the possessor of the compliment. The dative designates the cause, just as it does the instrument; both being subsidiary to the action of the subject.

2. τοὺς τῶν Περσῶν. The article τοὺς agrees with the noun implied by the words εἰς τετρακισμυρίους. Not "the 40,000 fugitives," but "the fugitives who amounted to 40,000."

3. πορείαις ἐχρήτο. See ch. vii. 3.

4. δουλοσύνης. Here slavery ceases to possess the cities, and therefore stands in the genitive. This is the reason why the genitive follows all words which express ideas of freeing, ceasing, departing, erring, wanting, &c. Compare ch. xxiv. 1.

5. τὸν ἐπιτάφιον. This institution was by some attributed to Solon.

6. τοῖς θαπτομένοις. Though a preposition might be expected here, it is not necessary; τοῖς θαπτομένοις being in the dative, as naming the persons affected by the orator's speaking, for they were honoured thereby.

XXVII.

1. τοῖς Ἕλλησι. An object has its noun in the dative when it is mentioned as operated on indirectly by the

subject. Hence the dative is used with verbs that express the idea of connexion with an object without moving or changing it; that is to say, with intransitive verbs generally, unless the idea of the genitive interfere. It is used therefore with the verbs εἶναι, ὑπάρχειν, γίγνεσθαι. *E.g.* ἔστι μοι χρυσός, "I have gold."

2. τῇ συντελεσθείσῃ. Also with verbs or adjectives which imply approach, resemblance, equality, &c.; and therefore with ὁ αὐτός, which expresses perfect equality.

3. ἡμέρας τινάς. See ch. vii. 2.

4. διακούσαντες. "Having heard the Samians out." From notes 1 and 2 of this chapter, the dative might be expected with ἀκούειν: and it does occur; as, τίνι γάρ ποτ' ἂν πρόσφορον ἀκούσαιμ' ἔπος; Soph. El. 227. But the usual construction is to put the word naming the thing in the accusative, and the person in the genitive. For the thing is conceived as operated on directly—moved from the mouth of the speaker to the ear of the hearer—and the person is conceived as possessing the thing. Thus, ταῦτα Καλυψούς ἤκουσα, Hom. Od. 12, 389.

5. μεγάλη τῇ φωνῇ. "At the top of his voice."

XXIX.

1. τοῖς Ἑλλήσιν. In the dative, as naming the objects indirectly operated upon by the action expressed in the words ἦλθον εἰς ὄψιν: which words are equivalent to a verb signifying "they approached." See ch. xxvii. 2.

2. παρατάξασθαι. "To draw up in battle array;" the men being posted *beside* one another. Hence it means "to fight in battle," and takes the dative case. Xen. Hell. iv. 3, 5.

3. οὐδεμίαν ἀνοχήν. Literally, "having no stopping of their deliberation;" *i.e.* while still deliberating. For the genitive see ch. xxiv. 1 and xxvi. 4.

4. τῆς μάχης. "The *whole* wherein they took a *part*," therefore in the genitive case.

5. Ἐκβατάνων. This old Median capital, built by Deïokes, the founder of the Median empire, in seven concentric circles, continued under the Persians to be one of the capital cities, and the usual summer residence of the great king, Susa being his winter abode.

XXX.

1. καθόλου. "For, in a word," said they, "if you remain on the soil of Asia, you will have your enemies at your doors, while your allies being across the water will not be able to render you their assistance in proper time."

2. τῶν ἐπαγγελιῶν. With verbs of hearing, perceiving, &c., the noun naming the person generally stands in the genitive; the noun naming the thing in the accusative case (ch. xxvii. 4). But when the thing alone is named, its noun is in the accusative, if conceived as a single thing, at once comprehended by the senses (thus it might be ἀκούσαντες τὰ ἐπαγγελθέντα, "the things promised" conceived as forming one promise); but if it be conceived as a whole, whereof single parts only are comprehended, its noun is, by the usual law, in the genitive.

3. ἔγνωσαν. See ch. xix. 3.

XXXI.

1. Λεωτυχίδης. Thucydides commences his history with the events which immediately preceded and brought about the Peloponnesian war: and in the 87th chapter of his First Book records the vote at Sparta which actually decided on hostilities. He then breaks the thread of his narrative to sketch the rise and progress of the Athenian empire after the retreat of the Persians; for it was the great power of Athens, and the fear and jealousy with which it inspired Sparta, that, in his opinion, really caused the war. This digression, which extends over thirty chapters, fits into the history of Greece just after the battle of Mycale, 479 B.C.: and most thankful are we to substitute

the clear though hasty outline of Thucydides for the loose and sometimes blundering statements of Diodorus.

2. εἶλον αὐτήν. Σηστός ἡ πόλις λέγεται καὶ ἀρσενικῶς καὶ θηλυκῶς, Schol. The feminine is more common.

3. ὥς ἕκαστοι. "They sailed away to their several cities." Ὡς is the adverb of the relative ὅς: καλός, "beautiful;" καλῶς, "in a beautiful manner:" ὅς, "which;" ὥς, "in which manner," "as." "They sailed away in the manner (or direction) in which each would sail," ὥς ἂν ἕκαστοι ἀποπλεύσαιεν. This construction, very common in Thucydides, may generally be explained thus. See *i. 15, 67, &c., and also vii. 65, 74, where ἕκαστος is in the accusative case. Similar is the use of ὥς in ii. 3, ὥς ἐκ τῶν δυνατῶν, and vi. 57, ὥς ἂν μάλιστα . . . ἔτυπτον, where ἂν is inserted.

4. κατὰ πόλεις. Cf. τὰ μαθήματα περιάγοντες κατὰ τὰς πόλεις, "carrying round their lectures (like wares) to the several cities," Plat. Prot. 313, D.

5. ἐπειδὴ αὐτοῖς. The dative designates an object which is not moved or changed by the action expressed by the verb, but which is merely affected by it. Κροῖσος ἔδωκε Κύρῳ τὸν χρυσόν, "Cræsus gave the gold to Cyrus." Here the gold is operated on directly by the giving, for it is moved from Cræsus to Cyrus; and therefore its noun is in the accusative. Cyrus is not moved or changed by the action of giving, but he is affected by it; and therefore his noun is in the dative. Again, Κροῖσος εἵκει Κύρῳ, "Cræsus yields to Cyrus." Here Cyrus is not operated on directly by the yielding, for he is not moved or changed; but he is affected by it, and therefore his noun is in the dative. This then is the proper use of the dative: when the object is acted on indirectly, or affected, by the subject. But, as the object thus affected is often the one mainly interested in the action of the subject, there follows a special use of the dative, which occurs frequently in

* Quotations, without the author's name, are from this book, if ch. be prefixed; if not, from Thucydides.

Thucydides and the best writers. Personal pronouns stand in the dative when naming objects which cannot be conceived as in any way acted upon by the subject, but which are interested in the effects of the action. Thus the passage in the text may be translated, "When they had got rid of the barbarians from their country;" for they, the Athenians, were mainly interested in their departure. Cf. ὁ δὲ Σιτάλκης, ἐπειδὴ ἡ στρατία σίτον οὐκ εἶχεν αὐτῷ, ἀναπείθεται, "When he found that his army had no provisions," ii. 101: μέχρι μὲν οὖν οἱ τοξόται εἶχον τὰ βέλη αὐτοῖς, οἱ δὲ ἀντείχον, "As long indeed as they (the Athenians) saw that their archers had their arrows, so long did they continue to resist," iii. 98.

6. See ch. xxiv.

7. *διοκομίζοντο*. In the plural, as agreeing with the plural idea in τὸ κοινόν. Cf. τὸ πλῆθος οἴονται, i. 20; τὸ δεξιὸν κέρας ἐδέξατο, iv. 43; Τροίην ἐλόντες στόλος ἐπασσάλευσαν, *Æsch. Ag.* 577. Compare "Seven Kings," xiv. 11. The middle voice implies that it was their own property; they did it for themselves. Compare the active, ὁ δῆμος διακομίζει αὐτοὺς ἐς τὴν νῆσον, iii. 75; the middle again, ἐσεκομίσαντο, ii. 5, where the things were their own; and the passive, διακομίζεται ὑπ' αὐτῶν, i. 136. The διὰ means "across the sea," from Salamis, Ægina, and Trœzene.

8. ὅθεν ὑπεξέθεντο. "From the places where they had deposited them." ὅθεν follows the general rule of Greek attraction. If the antecedent be a demonstrative pronoun, it is usually omitted, and the relative takes its case. Thus, σύμφωνα οἷς ἔλεγες (for ἐκείνοις αὐτοῖς), *Plat. Gorg.* 457, E.; παρόντων ὧν ἂν τέκη (for ἐκείνων οὗτος), *Rep.* 467, A. So here ὅθεν stands for ἐκείθεν οὗ, ἐκείθεν being as it were the genitive case (xxiv. 1) of ἐκεῖ, the adverb of place of ἐκεῖνος; as ὅθεν is the genitive case of οὗ, the adverb of place of οὗτος. Cf. ἐκ δὲ γῆς, ὅθεν Προῦκειτ', ἀναξέουσι θρομβώδεις ἀφροί, *Soph. Tr.* 701; and βῆναι κείθεν, ὅθεν περ ἦκει (for κείσε), *Col.* 1227, where, conversely, the antecedent is attracted

to the relative. In *ὑπεξέθεντο* is the full force of the middle; "they put out for themselves under cover."

9. *παῖδας*. Notice the omission of the article; there can be no doubt whose wives and children are meant.

10. *κατασκευήν*. *Κατασκευή*, that with which a thing is permanently provided. The stock of a farm, live or dead, ii. 5; furniture of houses, ii. 14: here it might mean both, property in general; the plant of a manufactory; the forts of a country, vi. 17; the buildings of a city, i. 10. *Παρασκευή* refers rather to temporary things, as provisions for an army. Though this distinction may not be always maintained, it rests on the different meanings of the prepositions *κατὰ* and *παρά*: *κατά*, "down" and "through," *thorough*; *παρά*, "by the side of," "along the surface," *superficial*.

11. *βραχεία*. "For of the wall but little was standing." Compare the messenger's answer to Atossa, *Æsch. Pers.* 340, Well. ed.

12. *οἰκίαι*. The subject of the sentence; divided into the two parts, *αἱ μὲν πολλαί* and *ὀλίγαι δέ*.

13. *πεπτώκεσαν*. The syllabic augment is frequently rejected from the pluperfect; from the imperfect and aorist, seldom in verse, never in prose, except from *ἐχρην*.

XXXII.

1. *Λακεδαιμόνιοι δέ*. "But the Lacedæmonians, having heard of their intention, came to remonstrate: partly, because they themselves would rather not see either the Athenians or any other people with a wall, but still more in consequence of the allies urging them on, and being frightened at the vast growth of the Athenian navy, and the spirit which they had thrown into the Persian war." *Πρεσβεία*. "Came on an embassy." See ch. v. 1. The embassy is the subsidiary adjunct to their coming, showing how they came. Cf. *πόλεις τείχεσιν ἐκτίζοντο*, i. 7, "Cities were built with the adjunct of walls;" the adjunct

not simply accompanying the cities, but showing the style or manner in which they were built. *Καὶ αὐτοί.* The *καὶ* is the "also" which we use only in the subsequent clause, the Greeks in either. Cf. Sophocles, *ὅσ' οἶδα καὶ γώ, πάντ' ἐπιστήσει κλύων*, Col. 53, "All that I know myself, you shall know too;" *αὐτοῦ μὲν' οὐπερ καὶ φάνης*, Col. 78; *ὥσπερ με κἀνεστήσαθ' ὧδε σώσατε*, Col. 277. *Τὸ πλείον.* A stronger expression for *τὰ δέ*, the usual and equal counterpart of *τὰ μὲν*. *Τὸ δέ τι καὶ* is a weaker one. *Ὁ πρίν.* The relative *ὃ* refers to *πλήθος*, "the great number which had not been before;" i.e. before the Persian invasion. Cf. *βραχέα ἐκέκτηντο*, i. 14. *Τὴν . . . γενομένην.* For this collocation of words cf. i. 11, ii. 15, 38, &c.

2. *ἤξιουν τε.* "And they requested them not to fortify their city, but rather to join with them in pulling down the walls of all the cities outside Peloponnesus that had any still standing; not indeed showing before the Athenians the meaning and suspiciousness of their proposal, but saying that then the barbarian, if he invaded Greece again, would not be able to direct his attacks from any stronghold, as this time he had done from Thebes. Peloponnesus, they added, is large enough for all to retreat to and fight from." *Ἀλλὰ καί.* "Not only not, but even." *Τῶν ἔξω.* In the genitive after *τοὺς περιβόλους*, "the walls of the extra-Peloponnesians." *Ὅσοις εἰσθήκει.* "As many as had a wall standing," *περίβολος* being in the nominative before *εἰσθήκει*. *Τὸ βουλόμενον.* In Latin, and generally in Greek, the infinitive mood names the action denoted by the verb; but here the participle has this force. Cf. *τὸ δεδιὸς αὐτοῦ*, i. 36; *τὸ ἐπιθυμοῦν*, vi. 24; also i. 142, vi. 69, &c.; Soph. Phil. 174, and Eur. Or. 210. *Ἐς τοὺς.* The dative naturally comes after *δηλώω*, as after *monstro* in Latin, designating the object operated on indirectly by the showing: but this use of *ἐς* follows easily from the idea of *into*; the showing goes *into* or among the Athenians. Cf. *εἰς τοὺς Ἕλληνας αὐτὸν σοφιστὴν παρέχειν*, Plat. Prot. 312,

A. : also Gorg. 526, B. ; Rep. 539, C. ; and Eur. Or. 20. The use of *πρός* is simpler, as it means "facing." Cf. Or. 30, and *ἔδοξεν οὖν μοι πρὸς σε δηλῶσαι τὸ πᾶν*, Soph. Tr. 369. *Ὡς τοῦ β*. This use of *ὥς* with the genitive absolute is not uncommon ; it generally implies a notion of saying or thinking. Cf. *ὥς οὖν ἐν τάχει παρεσομένων ὁρᾶτε*, vi. 33 ; Soph. El. 316 ; Plat. Rep. 470, E. ; and Phædo, 94, E. The accusative is similarly used : *ὥς οὐχ ἱκανάς*, κ. τ. λ. vii. 31, and iv. 5. Cf. Plat. Rep. 345, E. ; Prot. 342, C. *Ἀπὸ ἐχυροῦ*, "From a strong somewhere ;" *ἐχυροῦ* agreeing with *ποθέν*, the genitive (see ch. xxxi. 8) of *πού*. Cf. *τῶν ὀλκάδων τῶν ἀπὸ Φασήλιδος καὶ τῆς ἐκείθεν ἡπείρου*, ii. 69 ; and *ἐκ τῆς Ἀσίης πανταχόθεν*, Her. vii. 25.

3. *ἀποκρινάμενοι*. Their direct answer was, "We will send to you ambassadors on the matters you speak of." Putting it obliquely, we in English change the tense, but the Greeks retain it.

4. *μέχρι τοσούτου*. There is a doubling of the expression here, not very uncommon in Greek, though it might be hard to parallel it exactly. Cf. *μέχρι τούτου μέχρι οὗ*, Plat. Rep. 471, B. ; *ἐς τοῦθ' ἕως*, Soph. Tr. 147 ; and such constructions as *μὴ πρότερον κομήσειν πρὶν ἂν νικήσω*, Plat. Ph. 89, C. ; Soph. Ant. 1090, 182 ; *ἀντὶ σοῦ πλέον*, Tr. 577.

5. *ἄρωσιν*. This is Bekker's correction for *αἶρωσιν*, the reading of the MSS. "*Ἔως ἂν αἶρωσι* means, "while they are raising," as *λέγειν χρη' ἕως ἂν ἐῶσι*, Plat. Ph. 85, B. ; *ἕως αὖ ἄρωσι* means, "till they shall have raised." Either tense would be correct with the verb *ἐπισχεῖν*, "to wait," but the latter seems required by *μέχρι τοσούτου*. Or is it possible for *αἶρωσιν* to be the first aorist subjunctive from the old uncontracted form, *αείρω* (not from *αἶρω*), future *αἶρω*, or *ἔρω*, contracted into *αἶρω*, or *ἄρω* ? The first aorist of the former would be *ἤῖρα*, subjunctive *αἶρω*. Porson reads *σκέψαι φόνον οἶον αἰρεῖ*, Eur. Med. 852 (*αἰρεῖ* being the second person from *αἰροῦμαι*, the future middle from *αείρω*) ; also *ὑψηλὸν αἶρω*, Herc. 322 ; *χῶπως αἰρεῖς*, Arist. Frogs, 363.

6. τοῦ ἀναγκαιοτάτου. The height that was absolutely necessary for defence, the lowest height they could possibly fight from. There seems to be here a combination of two expressions, ἱκανὸν ὥστε ἀπομάχεσθαι and ἐς τὸ ἀναγκαιοτάτον ὕψος, the latter being attracted into a form in accordance with the ἀπὸ in ἀπομάχεσθαι. For this use of the superlative of ἀναγκαῖος cf. ἐπεὶ Σόλων γ' ἔοικε τὴν ἀναγκαιοτάτην ἀποδιδόναι τῷ δήμῳ δύναμιν, Arist. Pol. ii. 9, 4; and εἴη δ' ἂν ἦ γε ἀναγκαιοτάτη πόλις ἐκ τεττάρων ἢ πέντε ἀνδρῶν, ("the barest possible city:" with less it would not be a city at all,) Plat. Rep. 369, D.

7. καὶ ἐς τί. "And being come to Lacedæmon, he did not present himself before the authorities, but kept putting off and making excuses; and whenever he was asked by any one in office, why he did not come before the assembly, he replied," &c. Διῷγε. If anything, I should understand τὸ πρᾶγμα rather than τὸν χρόνον, which is generally supplied; he was spinning out, protracting, the business; carrying it over as much time as he could. But διάγειν may have obtained an intransitive use, like other compounds of ἄγω. Προάγειν means "to march forward," lit. "to lead forward—an army;" ἀνάγειν and κατάγειν, "to put to sea" and "to put to land—a ship." See ch. iii. 4, where παράγειν means "to put off." Ὁ τι. As τί, when it means *what*, generally becomes ὅ τι in indirect interrogation, as ὥς πύθοιθ', ὅ τι Δρῶν ἢ τί φωνῶν τήνδε ῥυσαίμην πόλιν, Soph. Œd. R. 71, so it would seem to do here when it means *why*, and also in Her. i. 111.

XXXIII.

1. φιλίαν αὐτοῦ. For a proof of their friendly feeling see Her. viii. 124, and note, ch. xx. 6. Observe the genitive after φιλίαν. Φιλία αὐτοῦ may mean friendship entertained either *by* or *for* him: in either case he is the possessor of the friendship; in the former he is the active, in the latter *he is the passive possessor* of it. Cf. Ἀθηναίων εὐνοία, "from

good-will towards the Athenians," vii. 57. Possessive pronouns have the same double use; *ἡμέτερον δέος* means, "fear of us," i. 77. For a similar use in Latin see "Seven Kings," iii. 11, 14.

2. *τῶν δὲ ἄλλων*. The Lacedæmonians obtained information on the subject of the wall from two distinct parties. First, from the allies, as implied in *αἰσθόμενοι*, and *τῶν ξυμμάχων*, ch. xxxii.; secondly, from Themistocles; and now again from the allies. Hence, *τῶν ἄλλων* means, those others from whom they obtained their former information,—the other party. Or perhaps more strictly, the rest of their informants,—their other informants; they and Themistocles exhausting the number.

3. *κατηγορούντων*. *Κατηγορεῖν* is used here in its simplest sense, "to declare in opposition."

4. *τεχίζεται*. I understand *τὸ τεῖχος* (the thing in question) to be in the nominative both to *τεχίζεται* and to *λαμβάνει*. *Τεχίζειν* means originally, "to build a wall," but also in general, "to build;" *τεχίζει τείχη*, v. 82. Cf. *ἵπποβουκόλοι* (tenders of horses), Eur. Phœn. 28; *βουθυτεῖ ἔν*, Arist. Plut. 816; *ταυροκτονεῖ βοῦς*, Trach. 760. In all these cases the word loses its strict meaning, and passes into a more general one. *Βουκόλος*, "a tender of oxen," (being the most common sort of tender,) becomes, in general, "a tender." *Βουθυτεῖν*, "to sacrifice oxen," becomes, "to sacrifice."

5. *οἵτινες χρηστοί*. Understand *εἰσὶ*.

6. *ὥς ἥκιστα*. "With the least possible publicity."

7. *ἐφοβεῖτο*. "For he was afraid that, whenever the Lacedæmonians came to receive certain tidings, they would no longer allow them to go." It is a common but exceptionable rule, that in subjoined clauses the use of the subjunctive and optative moods corresponds with that of the present and imperfect subjunctive in Latin, and therefore depends on the tense of the preceding verb. It is, perhaps, better to say, that the subjunctive indicates a consequence

immediate, or almost certain, or within the power of the subject to the principal verb; the optative a consequence remote, or altogether uncertain, or beyond the power of the subject. This distinction may be seen in the following instances, where both moods are subjoined to the same verb: *παρανίσχον . . . ὅπως*, iii. 2, end; *ἐπλήρουν*, vii. 17, end; *ἐπειρωτῶν*, Her. i. 153; *ἀνῆγον*, viii. 76; *ἐβουλεύσαντο*, ix. 51. Thus the subjunctive in the text denotes that his fear amounted almost to a certainty. The uncertainty in *ὅποτε ἀκούσειαν*, "whenever it might be that they heard it," refers merely to the time, not to the fact, of their hearing it; for they were sure to hear it sooner or later.

8. *λέναι*. Infinitive after *εἶπεν*. "He stated that the wall was built, and told them for the future to come," &c.

9. *ἔφασαν*. Notice the change of number from *εἶπεν*, and then back again to *ἔφη*, where Themistocles alone is regarded as the subject. Here the three commissioners (including Themistocles) are regarded as the subject, and as speaking in the name of the Athenians; hence *σφῶν, σφίσι*.

10. *βουλεύεσθαι*. This infinitive seems to be attracted to the other infinitives in the sentence, and made, like them, to depend on *ἔφασαν*. It is by no means uncommon. Cf. *ὅτε δὴ ἀλᾶσθαι*, ii. 102; Her. i. 94, vii. 150; Soph. El. 421.

11. *ἐς τοὺς πάντας*. For this use of *ἐς* see note on *ἐς τοὺς* Aθ. ch. xxxii. 2. The *ὠφελία* goes *into* or among the allies, as the *λόγος* *into* or among the Greeks, in *εἰς τοὺς Ἕλληνας ἐλλόγιμον γενέσθαι*, Plat. Gorg. 526, B.; and so too in the next sentence.

12. *οὐ γὰρ οἶόν τε*. "For it is not possible, save from equal means of defence, to contribute a fair or equal share to the common counsels. All in the alliance, he added, must be without walls, or think that our too having them is right." *Καὶ τὰδε*. "As their state, so too ours;" *i.e.* "having walls." For the general idea of the sentence cf. *οὐ γὰρ . . . βουλεύεσθαι*, ii. 44.

XXXIV.

1. ἐπὶ κωλύμῃ. Ἐπὶ with the dative denotes aim, view, destination; as here, "with the view of stopping the work." Cf. οὐ γὰρ ἐπὶ τῷ δοῦλοι εἶναι ἐκπέμπονται, "For they are not sent out to be slaves," i. 34; and οὐ καὶ ἡ τέχνη ἐπὶ τούτῳ πέφυκεν; "Is not this the original destination of art?" Plat. Rep. 341, D.

2. δῆθεν. As they said—according to their account, not necessarily the true one.

3. τῷ κοινῷ. Ὑπὲρ τοῦ κοινοῦ, Schol. See xxxi. 5; and observe that it is not usual to employ the dative, except that of a personal pronoun, if the object is merely interested in the result, without being at all affected by the action. Here, however, τῷ κοινῷ seems to stand in this position. Τὸ κοινὸν generally means "the community;" of Athens in ch. xxxi., of Sparta in ch. xxxii., and here, I suppose, of Greece. Now Greece was not affected by, only interested in, the embassy. "They had sent the embassy, they said, in behalf of Greece, not," &c. For somewhat similar instances see καίτοι σ' ἐγὼ τίμησα τοῖς φρονούσιν εὖ, Soph. Ant. 904, "In the eyes of the wise;" and Œd. R. 610. Some commentators, however, understand τῷ κοινῷ to be in the dative after παρανέσσει, and to mean the Athenian assembly. They translate, "Not to hinder the work, but to suggest advice to the government."

4. ἀνεπικλήτως. "Without preferring complaint."

XXXV.

1. ὅτι ἐγένετο. The more usual construction is δῆλη ἐστὶ γενομένη.

2. ὑπόκεινται. As παντοίων λίθων is the predicate, it would have been sufficient to write εἰσί: but Thucydides employs the particular and graphic word ὑπόκεινται, "are underlaid." For the genitive see ch. vii. 6.

3. καὶ οὐ ξυνειργασμένων. "And not wrought together on a certain plan, but just as one after another they brought them up. And many sepulchral columns and carved stones were embedded in the work. For the wall was carried out larger all round the city." Ἔστιν ἦ. In the dative apparently of manner, not of place. Ἐγκατελέγησαν. The original meaning of λέγειν seems to be "to lay," (German *legen*,) and this apparently is the only notion here, as there was no picking and choosing. Cf. αἵμασίας λέγειν, Hom. Od. 18, 359, and the word λιθολόγος, "bricklayer." The following sentence may, perhaps, show how, from the meanings of *laying* and *picking*, follow the latter senses of *saying* and *reading* (in ἐπιλέγεσθαι and the Latin *legere*). "But he, being no scholar, called to Christian, (for he was learned,) to see if he could *pick* out the meaning; so he came, and after a little *laying* of the letters together, he found the same to be this," &c.—*Pilgrim's Progress*. Γάρ. Columns, &c. were used, because the wall was larger; the circuit being now sixty stadia.

4. πάντα. Καὶ κοινὰ καὶ ἱερά, Schol.

5. ὑπῆρκετο. Impersonal: "A beginning had been made of it." Cf. ἐπειδὴ αὐτοῖς παρεσκεύαστο, i. 46.

6. ἀρχῆς . . . ἦρξε. Κατ' ἐνιαυτὸν may mean *through* or *for* a year, as κατὰ τὴν πόλιν, "through the city;" κατὰ τὸν πόλεμον, "throughout the war;" but as the usual meaning of κατ' ἐνιαυτόν, κατὰ μῆνα, &c., is *year by year*, &c., I consider κατ' ἐνιαυτόν to be the adjective to ἀρχῆς, (τῆς κ. ε. ἀρχῆς, "the year by year, or yearly, office,") transferred, as is so usual in Latin and Greek, into the relative clause, and agreeing with ἧς instead of ἀρχῆς. Again, ἧς is attracted to ἀρχῆς, as ἄρχειν ἀρχὴν is "to hold an office." Ἀρχειν generally governs the genitive, like ἡγεῖσθαι, πρωτεύειν, &c.; for it involves a notion of superiority: see ch. vi. 4. But it is sometimes used with the dative, as here: and there is no reason why it should not be; for certainly the person *subject to the rule* may be conceived as indirectly acted

upon by the ruling. Cf. ii. 2, and *δαρὸν γὰρ οὐκ ἄρξει θεοῖς*, *Æsch. Prom.* 940. When this year of office was, we do not know. For what Athens owed Themistocles, see *Arist. Kn.* 815.

7. *καὶ αὐτοὺς*. "And expecting them, when become a naval power, to make great strides towards the acquisition of dominion." A future fact, after verbs of thinking, is generally expressed either by the future infinitive, or the present or aorist infinitive with *ἄν*. But when the idea of expectation is conveyed, the *ἄν* may be omitted, as here. Cf. *νομίζοντες ῥᾶν σφίσι προχωρεῖν τὰ ἀπὸ τῶν Ἀθηναίων*, i. 127; *καὶ ἐνόμισαν ἐπιθέμενοι ῥαδίως κρατῆσαι*, ii. 3. For this use of *προφέρειν*, "to make progress," cf. *εἰ ἄρα πλούτῳ ὀλίγον προφέρετε*, i. 123.

8. *εἰθὺς*. "From the very first;" i.e. from his first entrance into public life, when he directed their attention to the sea, and persuaded them to build 100 triremes with the Laurium fund.

9. *νῦν ἔτι*. "At the present day;" i.e. after the Peloponnesian war, when Thucydides wrote. The destruction of the walls by Lysander had been only partial.

10. *ἐναντία*. "He means, I believe, that two carts continually meeting one another were passing along the wall; and that it was sufficiently broad to allow them to pass." (Dr. Arnold's note.)

11. *ἐν τομῇ*. The stones were actually, as Col. Leake saw them, squared; though the words mean no more than "angled in cutting," cut into an angular shape.

12. *τὸ δὲ ὕψος*. "But the height was carried only about half of what he intended." *Ὅδ* is attracted to the genitive after *ἤμισυ*, the full sentence being *ἐκείνου ὃ τελεῖν διανοεῖτο*.

XXXVI.

1. *τριάκοντα*. Under Aristides and Cimon.

XXXVII.

1. *νεωστί*. After the battles of Plataea and Mycale. Cf. οἱ ἀπὸ Ἰωνίας καὶ Ἑλλησπόντου ξύμμαχοι, ch. xxxi.

2. *κατὰ τὸ ξυγγενές*. "On the score of relationship." The Achæans, who were driven out of Argolis and Laconia by the Dorian invasion, drove out in turn the Ionians from the northern slip of Peloponnesus; and these latter took refuge with the Athenians, as of Ionian descent, and lived at Athens, not as citizens, but *σύνοικοι*. Attica, however, not being large enough to hold them, (ὡς οὐχ ἱκανῆς οὔσης τῆς Ἀττικῆς, i. 2,) most of them some years after migrated to Asia Minor, with Athenian citizens for *ἡγεμόνες* of the colony; and thus Athens was their *μητρόπολις*, and they were accounted *ξυγγενεῖς* of the Athenians. See ch. xxx.

3. *προσείχον*. "They directed their attention or gave their mind to (their proposals), as meaning not to overlook them."

4. *αὐτοῖς*. To the allies.

5. *κατηγορεῖτο*. The genitive with *κατὰ* designates the object aimed at: *τοξεύειν κατὰ σκοποῦ* is "to shoot at a mark;" *σκόπει τοῦτο κατ' ἀνθρώπων*, Phæd. 70, D. "observe this in men" (men being the object at which the observation is aimed); *εἰπεῖν τι κατὰ τινος*, or *κατειπεῖν τί τινος*, "to say anything at a man," generally in a bad sense, "against;" *κατηγορεῖν τί τινος*, "to pronounce anything at (or against) a person" (formally, as one would in the *dyorá*); hence *κατηγορεῖται τί τινος* means, "something is pronounced against a person;" and in the text, "much wrong-doing was pronounced against (or imputed to) him," is the literal translation.

6. *ἡ στρατηγία*. Poppo reads *ἡ στρατηγία*, "his command seemed rather, &c.;" and certainly the subject to *ἐφαίμετο* cannot be well omitted.

7. *ξυνέβη*. After *ξυνέβη*, there is the accusative αὐτὸν

(omitted) before καλεῖσθαι, and the accusative τοὺς ξυμ. before μετατάξασθαι.

8. τῷ ἐκείνου. For this genitive see φιλίαν αὐτοῦ, ch. xxxiii. 1; add πικρὰς ὠδῖνας αὐτοῦ, Soph. Tr. 42.

9. παρ' Ἀθηναίους. Παρὰ means, "by the side of;" παρά τινος, "from by the side of;" παρά τινι, "by the side of;" παρά τινα, "to by the side of,"—a person. Thus, μετατ. π. Ἀθ. is "to change sides (μετά), and range themselves on the side of the Athenians."

10. ἰδίᾳ. For a similar collocation of words see i. 68 and 141.

11. εὐθύνθῃ. Εὐθύνῃ is, literally, "a setting straight;" hence "punishment." Καὶ ὄνομα τῇ κολάσει ταύτῃ, ὥς εὐθυνούσης τῆς δίκης, εὐθύναι, Plat. Prot. 362, E. But the more common meaning is, "a scrutiny of accounts or official duties." In the verb both ideas seem implied; "he was held accountable and punished for his wrongs against individuals." Εὐθύνας δέδωκε καὶ κατεδικάσθη, Schol. The genitive designates the cause of his punishment. See ch. xx. 2; and cf. ἴσως σοι θυγατέρος θυμούμενος, Eur. Or. 751.

12. τὰ μέγιστα. This accusative depends on ἀδικεῖν. See ch. i. 2. Observe the μὴ after ἀπολύεται. The Greeks generally insert it after verbs implying an idea of negation.

13. κατηγορεῖτο. "Yet Medising in particular was brought against him, and it seemed to be a very clear case," i. e. to others, generally.

14. οὐκέτι. His command as ναύαρχος lasted two years; so that at the present time (the middle of 477 B. C.) it had not naturally expired. He returned, however, on his own authority. See i. 128.

15. σφίσι. "For fear lest they should have those who went out spoilt." For this dative see ch. xxxi. 5.

16. ἀπαλλαξείοντες. "But also through a desire to be rid of, &c.;" the desiderative form of απαλλάσσω.

17. ἐν τῷ τότε παρόντι. Either τότε or παρόντι is sufficient; but cf. περὶ δὲ τῶν ἔπειτα μελλόντων, i. 123.

XXXVIII.

1. ἔταξαν. "Arranged which of the cities were to supply money against the barbarian, and which ships. For they had for a rallying-cry, to take vengeance for what they had suffered by ravaging the king's country." In πρόσχημα there is not necessarily any notion of deception, any more than in πρόφασις: cf. τὴν ἀληθεστάτην πρόφασιν, i. 23. It means, "that which one holds out before what he is doing, as a reason for it;" hence, when used by a party, *watch-word, rallying-cry*. The word in the nominative before ἦν is ἀμύνασθαι, and in the accusative before ἀμύνασθαι is αὐτοὺς understood, with which agrees δροῦντας. ὧν = τούτων δ, the genitive after ἀμύνασθαι denoting the *cause* of the vengeance; that from which it proceeded. Injury has vengeance attached or belonging to it, as an essential condition.

2. αἱ ξύνοδοι. Literally, "their meetings were made into the temple;" the preposition ἐς following from the idea of motion in ξύνοδοι. By the time of the Peloponnesian war the tribute was increased to 600 talents.

XXXIX.

1. Ἡγούμενοι. "Now it was as leaders of, &c. that they accomplished both in war and administration all that was done by them both against the barbarian, and their own allies on revolting, and those of the Peloponnesians who from time to time came in contact with them in particular cases."

2. τὴν ἐκβολήν. "This digression from my narrative."

3. χωρίον. "This spot" in history. So τόπος and locus.

4. τούτων δέ. "While even the writer who has touched upon these events (between the Persian and Peloponnesian wars), namely, Hellanicus in his Attic history (ἡ Ἀτθίς, in four books), has recorded them briefly, and without accuracy in his dates. And at the same time they show in what manner the empire of the Athenians was established."

The genitive is used with *ἄπτεσθαι*, *ψαύειν*, &c., because touching, &c. is not conceived to extend to the entire object, but only to a part of it. Hence the object touched, as a whole whereof a part is conceived, has its noun in the genitive. Observe the common Greek construction by which *τῆς ἀρχῆς*, instead of being the subject to *κατεστη*, as in English, is attracted into connexion with *ἀπόδειξιν*. Cf. *τὴν σφέτεραν πόλιν ἐβούλοντο σημαίνειν, ὅση εἴη δύναμις*, i. 72; *τὴν σὴν ὅπου σοι μητέρ' ἐστὶ νουθέτει*, Eur. Ion, 1307; *ὁρᾷς Ὀδυσσεῦ, τὴν θεῶν ἰσχὺν ὅση*, Soph. Aj. 118.

XL.

1. The word in the nominative before *εἶλον* is *Ἀθηναῖοι*, understood from the preceding sentence.

2. *τὴν ἐπὶ Στρυμόνι*. This addition distinguishes it from *Ἡϊόνα τὴν ἐπὶ Θράκης Μενδαίων ἀποικίαν*, iv. 7.

3. *Μήδων*. Under Bojes. See Her. vii. 107.

4. *παρεστήσαντο*. "Reduced;" literally, "made to stand beside themselves."

5. *πρώτη τε αὕτη*. "And this was the first allied city that was enslaved contrary to agreement: but afterwards this fate befell each of the others in turn." *Τὸ καθεστηκός*. "That which was settled," by the terms of the confederation. *Ὡς ἐκάστη*. For this construction see chap. xxxi. 3. The two words came apparently to be used and declined as one; the idea implied being, that the identity of fact is attended with variety of circumstance. The word in the nominative before *ξυνέβη* is *τὸ δουλωθῆναι*: "the fate of being enslaved happened to each of the other cities in the manner (or, in the order) in which it might happen:" *ξυνέβη, ὥς ἂν ξυμβαίη*.

XLI.

1. *καὶ μέγιστα*. "And above all, their being in arrears with their tributes and ships, and, in particular cases, desertion of an expedition." The expression *εἰ τῷ ἐγένετο* (if

it happened to any), and the neuter form of the substantive, seem to denote particular facts, rather than a general habit. Mere reluctance to serve is implied by *ἑκδείται νεῶν*. In the speech of Hermocrates (vi. 76) *λιποστρατία* has the more general meaning, "reluctance or refusal to serve."

2. *τὰς ἀνδγκας*. "In applying their means of compulsion:" the word gives the notion of torture. Ang. "putting on the screw."

3. *οὐκέτι*. "No longer equally popular as leaders."

4. *ἐτάξαντο*. "Agreed to pay their quota in money instead of (the) ships (adjudged by Aristides)." Observe the subjunctive *ῶσι* in connexion with the past tense of *ἐτάξαντο*, and see ch. xxxiii. 7. *ἱκνεῖται* means "it becomes," Her. ix. 26; hence *ἱκνούμενος*, becoming, proper, proportionate.

5. *ξυμφέρουεν*. "From the funds which the allies contributed" from time to time; hence the optative, which denotes indefinite frequency. Cf. *ἀς καταδύσειαν*, i. 50, and *ὅσους λάβοιεν*, ii. 67.

XLII.

1. *ἀμφότερα*. "In both," *i.e.* in the land and sea battles. See ch. liv. 2.

2. *τὰς πάσας*. "In all to the number of the two hundred" (which composed the fleet). This would seem to be the meaning of the *τὰς* before *διακοσίας*, which Bekker has on good authority inserted. As the defeated ships ran on land, and the land force was dispersed, all the ships would probably be taken.

3. *χρόνῳ τε*. "And in course of time it fell out that the Thasians revolted from them, in consequence of a difference with them about the markets on the opposite coast of Thrace, and the mines which they (the Thasians) possessed." The singular, *τὸ μέταλλον*, here (as in next ch.) means the mining districts or works, including all the mines as one whole. The Thasians had gold mines both

in their own island and on the mainland opposite. From Scapte Hyle they obtained eighty talents yearly. See Her. vi. 46.

4. *νῦν δέ*. From the time of the colony under Hagnon, B.C. 437. Aristagoras of Miletus had tried to effect a settlement here B.C. 497, but had been killed by the Edo-nians. See iv. 102, and Her. v. 126. This, the second attempt, was made B.C. 465. For *ὑπό*, just above, see ch. lvii. 3.

5. *αὐτοί*. The original subject to the sentence, *οἱ Ἀθη-ναῖοι*, passes here into that portion of them who were sent out. Cf. *δεδιότες οἱ στρατηγοί*, i. 49.

XLIII.

1. *ἐμελλον*. Supp. *ἐπαμῦναι ἐσβαλόντες*.

2. *τοῦ . . . σεισμοῦ*. The article implies the great well-known earthquake. It laid Sparta in ruins, and killed thousands. Hence the weakness which encouraged the Helots to revolt.

3. *αὐτοῖς*. In the dative, as naming the persons interested in the revolt of the Helots. *Αὐτῶν* might have been used, being in the genitive after the *ἀπὸ* in *ἀπέστησαν*, but the dative indicates more clearly that the Lacedæmo-nians were concerned in the revolt. See ch. xxxi. 5.

4. *Αἰθελίς*. The towns of Thuria and Æthea lay inland in old Messenia. In Middle Attic (see ch. iii. 1) both *εῖς* and *ῆς* are found as terminations of the nominative plural of nouns ending in *εύς*.

5. *ἐς Ἰθώμην*. This construction follows from the idea of motion conveyed in revolt. "They removed themselves from their allegiance to Ithome." Cf. *οὐκοῦν ὕστερον, ἀποστὰς εἰς Μυσοῦς, κακῶς ἐποίεις τὴν ἐμὴν χώραν*; Xen. An. i. 6, 7. Similarly, *ἀναστήτω ἐς ἐκείνο τὸ χωρίον*, i. 87; *καὶ ἡ ναυμαχία ἐτελεύτα ἐς νύκτα*, i. 51.

6. *πλείστοι*. "Now most of the Helots (who revolted) were the descendants of the old Messenians, enslaved in those well-known wars. Hence the entire number (who

revolted) were called Messenians." And the revolt has been sometimes called The Third Messenian War.

7. *τρίτῳ*. "In the third year of the siege."

8. *φέρειν*. Supp. *χρήματα*. To be tributary; to pay money instead of ships.

XLIV.

1. *πλήθει*. In the dative of manner or style, not accompaniment. They did not come together with great numbers, being themselves the numbers, but "in no small number." See ch. v. 1.

2. *τειχομαχεῖν*. So the Persians, who had taken refuge after Plataea in the wooden camp, could not be dislodged till the Athenians came up, *τῶν Λακεδαιμονίων οὐκ ἐπισταμένων τειχομαχεῖν*, Her. ix. 70. Since then, the Athenians had had good practice in ejecting the Persian garrisons from Thrace and the Hellespont, Her. vii. 106.

3. *τοῖς δέ*. "Whereas on the side of the Lacedæmonians, as they had now got on their hands a long siege, there seemed to be a want of this skill; for by assault they might have taken the place:" that is, if they had been able to make a breach in the wall. This they expected the Athenians to do. *Τούτου, ἰ.ε. τοῦ τειχομαχεῖν* Ἐνδεᾶ, "things seemed to be wanting." For a similar impersonal use cf. *ἐπειδὴ αὐτῷ ἐτοῖμα ἦν*, ii. 98; *πλωῖμωτέρων ὄντων*, i. 7, 8. The genitive after verbs and adjectives denoting deficiency, want, &c., follows from conceiving possession as ceasing.

4. *φανερὰ*. The Spartans had conceived a secret grudge, ch. xxxiv.; and the Athenians might possibly have heard of the promise made to the Thasians, ch. xliii.

5. *ἄλλοφύλους*. "Men of another tribe:" that is, Ionians, not Dorians. This clause is inserted parenthetically.

6. *μή τι . . . νεωτερίσωσι*. The idea of fearing is carried on from *δείσαντες* to this sentence; and the use of the

subjunctive shows how imminent they considered the danger. See ch. xxxiii. 7.

7. ἐπὶ τῷ. "Knew that they were being dismissed, not upon the better ground (that they were no longer wanted), but in consequence of some suspicious circumstance having arisen. And taking it as an insult, and not having expected to receive this treatment at the hands of the Lacedæmonians, immediately on their return they abandoned the alliance made with them against the Persians, and, &c."

8. ἀμφοτέροισι. "And with the Thessalians at the same time the same oaths and alliance were entered into by both:" that is, Athenians and Argives. The word naming the agent in a passive sentence is generally in the genitive after ὑπό. But, not unfrequently, it is put in the dative without a preposition, especially when the verb is in the perfect passive: as ταῦτα λέλεκται ἡμῖν. Also, the dative is common after such verbs as κατέστη, ἐγένετο, ch. xlvii. 1. This construction follows from the idea that the thing done by us interests and affects us.

XLV.

1. ἐφ' ᾧ τε. "On condition of their leaving Peloponnesus, and never again setting foot on it." The construction seems to be, ἐπὶ τούτῳ ξυνέβησαν, ᾧ, or ᾧ τε, &c. "They surrendered on this condition, by which, &c." It is difficult in English to give any distinction between δε and ὅστε. Hermann (Soph. Œd. Rex, 688) explains ὅστε, "qui, quoquomodo rem spectes." The future is retained in the oblique clause, as used by the Messenian speakers, "We will go out, and never again set foot, &c."

2. εἶναι. This infinitive depends on ξυνέβησαν.

3. ἦν δέ τι καί. The καί intimates that this was one among other reasons for letting them go.

4. πρὸ τοῦ. "Formerly." Ὁ, ἡ, τό, beside its common use as an article, is in Homer and Herodotus used as nearly as possible like our pronoun for the third person, he, she, it.

In Attic it is only used thus in special senses : as *ὁ μὲν*, "the one he," *ὁ δε*, "the second he;" that is, "the one," "the other" (ch. xviii. 2) : *πρὸ τοῦ*, "before it," "before what we were speaking of," as in the text : and very rarely, *τῷ*, "through it," "therefore."

5. *ἀφιέναι*. This infinitive is in the accusative after the idea of ordering implied in *χρηστήριον*.

6. *κατ' ἔχθος*. "Out of the hatred which they by this time felt for the Lacedæmonians." *Λακεδαιμονίων* is in the genitive, as naming the passive possessors of the hatred. Cf. ch. xxxiii. 1.

7. *προσεχώρησαν δὲ καί*. This *καί* connects the Megarian with the Argive alliance.

8. *καὶ Κορινθίους*. "And it was especially from this circumstance that the Corinthians first began to conceive their intense hatred for the Athenians."

XLVI.

1. *ὑπὲρ Φάρου*. "Over against Pharos." The town looked over, or was higher than the island. Generally people at sea are said to be over (*ὑπὲρ*) the land. See chap. liv.

2. *τῶν δύο μερῶν*. "Two-thirds of Memphis." When a whole is divided into parts, and of these parts a certain number is considered in one regard, and the remaining number in another, each of these numbers is equally definite. Two of the three parts of Memphis being taken, and the third not; the two taken are as definite and distinct as the one not taken. Hence the Greeks use the article before both. Cf. *καίτοι Πελοποννήσου τῶν πέντε τὰς δύο μοίρας νέμονται*, i. 10. The two divisions, Laconia and Messenia, are as distinct as the other three. Cf. *τῶν δύο μοιρῶν*, i. 74; ii. 10, 47.

3. *Λευκὸν τεῖχος*. The white castle at Memphis was the head-quarters of the Persian troops in Egypt—120,000 in the time of Herodotus. There is an inscription in the Louvre containing the names of Athenian citizens who

died in battle in the course of one year in Cyprus, Egypt, Phœnicia, among the Haliensians, at Ægina, and at Megara.

XLVII.

1. ἐς Ἀλιάς. "Against (the town of) Haliæ." This is the common reading; but the true form is Ἀλιᾶς (accusative plural, from Ἀλιεῖς), as restored by Poppo, and confirmed by the inscription just alluded to, where it is written ΕΝΑΛΙΕΥΣΙΝ. These Haliæis Arnold supposes to be the *περίοικοι* of the Dorian Argives; the remains of the old inhabitants who still occupied the extreme point of Argolis, and maintained themselves, as their name imports, by fishing. Not being gathered into a town, but living in scattered villages, they are spoken of as a tribe, not a city.

2. Κερυφαλεία. A small island, lying between Epidaurus and Ægina.

3. τὸ πρὸς Αἰγίνῃ. "Their army before the town of Ægina."

4. τῶν ἐκ τῆς. "Of those left behind in the city." But the Greeks, instead of ἐν τῇ πόλει, say ἐκ τῆς πόλεως, because motion from the city is signified in the sentence.

5. οἱ τε πρεσβύτατοι. Above sixty and below twenty years of age.

6. καὶ ἐνόμισαν. "And each party thought that they themselves had not the worse in the action."

7. ὁμως. Notwithstanding that each claimed the victory.

8. ἀνθίστασαν. "Set about erecting." They did not complete it. Hence the imperfect tense.

XLVIII.

1. προσβιασθέν. Poppo understands the *πρὸς* to refer to the *χωρίον* (field); "being driven toward it."

2. ᾧ ἔτυχεν. "Which happened to have a large ditch

surrounding it;" the construction being, *ὃ ἔτινχεν ὃν ὀρυγμα μέγα περιείργον αὐτό*.

3. *αὐτοῖς*. In the dative, as naming the interested objects. The Corinthians were concerned in the return of the majority home; they got them safe back again.

XLIX.

1. *τὰ μακρὰ τεῖχη*. The wall to Phalerum was 35 stadia long; to Piræus, 40. These walls were divergent, not parallel. They were completed B. C. 456. After the Thirty Years' Peace (B. C. 445) Pericles built a second wall to Piræus, precisely parallel and near to the former, between it and the Phaleric Wall. And these two walls to Piræus came to be called the Long Walls, being similar to those built by the Athenians from Megara to Nisæa. See ii. 13. The new wall, by way of distinction, was called *τὸ διὰ μέσου τεῖχος*, "the Middle Wall" (by Socrates, who says he heard Pericles advising the Athenians about it, *Plat. Gorg.* 455); and also *τὸ νότιον τεῖχος*, "the Southern Wall" (by Æschines, *De Fals. Leg.* 173). The old wall (to Piræus) was called *τὸ ἔξωθεν*, "the Outer Wall," ii. 13; and also *τὸ βόρειον τεῖχος*, "the Northern Wall," *Plat. Rep.* 439. The wall to Phalerum was generally called the Phaleric Wall; though sometimes the two walls to Piræus were counted as one *τεῖχος*, and then this and the Phaleric were called *τὰ μάρκα τεῖχη*. When Lysander took Athens, all three were destroyed, and probably Conon only restored the two to Piræus. Col. Leake traced the foundations of two walls, 550 feet apart; he could see no sign of a third.

2. *Φαληρόνδε*. To designate the place to which motion is directed, the Greeks frequently annex the enclitic *δε* to the accusative case: as, in the text, *Φαληρόνδε*, "to Phalerum." When *σ* precedes the *δ*, *ζ* is written instead of *σδ*: as, *Ἀθήναζε*, "to Athens," instead of *Ἀθήνασδε*. Hence *ζε* came to be annexed as an adverbial termination, without regard to the final letter of the noun: as *Ὀλυμπίαζε*, "to

Olympia;" *Θρίωζε*, "to Thria" (ch. lvi. 2). Similarly, the enclitic *θεν* marks the place *from* which motion is directed: as *Ἀθήνηθεν*, "from Athens;" *ποθὲν* (ch. xxxii. 2); *ἐκείθεν* (ch. xxxi. 8): *θεν* being originally a genitive termination (ch. xxiv. 1). And the enclitic *σι* marks the place *at* which an action is performed: as *Ἀθήνησι*, "at Athens" (ch. i. 1): *σι* being originally the termination of the dative plural.

3. *Βοιών*, κ. τ. λ. These accusatives are in apposition with *Δωριᾶς*, the name of the people being put for the name of the country, as *Ἀλιᾶς*, ch. xlvii. And the three towns made up the country.

4. *βασιλέως*. This word belongs to Plistoanax, not Pausanias, who was only regent, i. 132.

5. *καὶ ταύτῃ*. "This way also," as well as by sea.

6. *τὸ δέ τι καί*. "And in part also certain Athenians were secretly leading them on, with the hope of putting an end to the democracy, and the building of the long walls." For the form *τὸ δέ τι*, cf. *τὸ δέ τι καὶ πολέμοις οἰκείοις ἐξειργόμενοι*, i. 118.

7. *ἐπ' αὐτούς*. "Marched up (to the rescue) against them:" but *ἐβοήθουν ἐπὶ τὴν Πύλον*, iv. 8, "They threw aid into Pylus."

8. *ὥς ἑκαστοι*. See ch. xxxi. 3.

L.

1. *περιεῖλον*. "They pulled down the wall (round the city)."

2. *τὰ τείχη*, κ. τ. λ. These articles are all required to define the walls properly. "The walls, I mean their own"—Thucydides had been speaking of the wall of the Tanagraeans; "I mean the long walls"—he had spoken before of the city walls.

3. *ἀποβάσει τῆς γῆς*. For this genitive see ch. xxxiii. 1. The land having a descent made upon it, may be considered the passive possessor of the descent.

LI.

1. ἐπέμενον. "Stayed on there."

2. ἐκράτουν. The use of the imperfect implies, not that they made themselves masters of Egypt, but that they were in a fair way to do so. They actually did make themselves masters of the banks of the Nile, as far up as Memphis, and two-thirds of that town. See ch. xlv., from which this present narrative is resumed.

3. ὡς δὲ αὐτῷ. "But when he found that matters did not go on well with him, and that his money was being spent in vain." Here again the imperfect shows that the money was not all spent.

4. Ζωπύρου. The Persian through whose treachery Babylon was taken by Darius, Her. iii. 160.

5. διώρυχα. The island seems to have been formed on one side by the Nile, and on the other by a canal. In the latter the Athenian fleet was stationed.

6. πεζῇ. "In land fashion," land-wise. Πεζῇ is in the dative of manner, used adverbially. It must be taken with εἶλε.

LII.

1. πολεμήσαντα. "After having been in a state of war." Πολεμησάντων might have been expected, but the nominative is supported by Greek usage; cf. οὐδ' ὁ ῥιπτός Ἰφίτου μόρος, Soph. Trach. 355.

2. καὶ ᾧμα. The καὶ answers to the preceding τε; and thus the warlike character of the marsh-men is combined with the extent of the marshes, as a reason why he could not be taken. It appears from Herodotus (iii. 15), that this Amyrtæus was finally reduced by the Persians, and his son Pausiris allowed to reign in the Delta. He must be distinguished from Amyrtæus the Saite, who revolted from Darius Nothus, B. C. 414, and who was succeeded by four successive Egyptian kings, forming the 29th dynasty.

himself being reckoned as the 28th. Egypt was not reduced again till the reign of Ochus, about sixty years afterwards.

3. ἔσχον. "Stopped." From ἴσχω, which is both transitive and intransitive. Cf. Ἑλληνικοῦ πολέμου ἔσχον, ch. liv. The word commonly has a special nautical meaning, as here; to stop (τοῦ πλεῖν) from sailing, bring to, put into shore. Thus it is used with ἐς: Ἔσχε καὶ ἐς Νότιον, "He put into Notium," iii. 34. Κατὰ means "at," "over against;" cf. ἴσχουσαι κατὰ Ἀπολλώνιον, ii. 91. The Mendesian horn is that branch of the Nile on which Mendes was situated. Pindar has ἔσχατον Νείλου κέρας. Compare the mythical representation of river gods as bulls with horns.

4. εἰδότες. This is one of the many instances in which the construction accords with the sense rather than with the words; εἰδότες agreeing with the idea of men in the triremes. Cf. στρατία—πράσσοντες, and εἶρητο δὲ θεραπεύοντες, vi. 61; καὶ τοῖς Συρακοσίοις κατάπληξις ἐγένετο—ὀρῶντες, (as if it were κατεπλάγησαν,) vii. 42.

LIII.

1. βασιλέως. Probably Tagus, chosen to command the nation in war, as Jason and Alexander of Phææ afterwards were.

2. ὅσα μὴ. The full sentence might run, τῆς γῆς τοσαῦτα ἐκράτουν, ὅσα ἐκράτουν, "they were making themselves masters of the country, so much as they were in a condition to do without, &c.:" τοσαῦτα and ὅσα being in the accusative, as marking the distance on which the action denoted by the verb operates (ch. i. 2). This would seem the original construction; but ὅσα μὴ, like ὅτι μὴ, ἄτε, ἀμφότερα, (i. 13, ch. xlii. 1,) has obtained an independent adverbial use.

3. τῶν ὀπλων. Whenever the Greek hoplites halted, they piled their spears and shields; and thus the expres-

sion *τα ὄπλα* gives the idea of station, camp. For the habit see ii. 2 ; iv. 91 ; vi. 58, &c.

4. *παραλαμβάνετε*. This word, the same as that used with reference to the Bæotian allies at the beginning of the chapter, would seem to imply that Achæa had been already included in their alliance, though the fact is nowhere recorded. The same appears from ch. lvii., where the Athenians agree to resign Achæa. The word means, "Having received into their ranks Achæans, *i.e.* the Achæan contingent." It certainly might mean, "Having received the Achæans into their alliance ;" but this would seem a very cursory way of mentioning so important a fact, and would not accord with the meaning of *παραλαμβάνετε* at the beginning of the sentence.

5. *Ἀκαρνανίας*. The genitive after *Οἰνίδας* (as *Θεσσαλίας* after *Φάρσαλον supra*) ; the country in which a place is situated being possessor of the place.

LIV.

1. *ὑπὲρ Σαλαμῖνος*. This is one of the many expressions which illustrate the notion of the sea being higher than the shore. For the same word, cf. *ἀποσαλεύσας ὑπὲρ τοῦ στρατοπέδου*, i. 137, and viii. 95. For similar words, cf. *μετέωρος*, "out at sea," suspended, as it were, in the air ; *ἀνάγειν*, "to put to sea," with its opposite *κατάγειν*, "to put to shore ;" also, *αἴρειν*, "to set sail,"—to lift the ship up from land ; *οἱ δὲ τὰς ναῦς ᾤσαντες ἀπὸ τῆς γῆς*, i. 52 ; and *ἡ ἄκρα ἀνέχει*, i. 46, not "juts out," but "rises up," from the line of shore.

2. *ἀμφότερα*. Though *ἀμφότερα*, like many other neuters, both singular and plural, has acquired what is called an adverbial use (liii. 2), it is often easy to trace the original construction. To take the present instance. If I conquer, I act directly, not only on the people conquered, but also (according to Greek notion) on the battle in which I conquer ; for it thereby becomes a victory. Thus, after *νικάω*

we find two accusatives : as, Ἀθηναίους γὰρ—τὰς μὲν νενίκηκατε ἤδη ναυμαχίας, vii. 66. And so in the text, ἀμφότερα is in the accusative after νικήσαντες ; the neuter gender according with the sense of the two battles—for they are inanimate objects—rather than with the form of their nouns, which are feminine. See chap. i. 2 ; and compare such expression as πάντ' εὐδαιμονεῖ, “he is in all things happy :” the Greek conceiving his happiness, not as we conceive it ; namely, as existing in all things, but as operating on them directly by giving them a certain distinct character. Similar too is the construction of πόλεμον ἐστράτευσαν, just below.

3. καὶ . . . πάλιν. “And so did the ships from Egypt which had come with them.”

LV.

1. Βοιωτῶν. The genitive after τῶν φευγόντων. These exiles had been expelled after the battle of Ænophyta.

2. ὡς ἐκάστοις. See ch. xxxi. 3. The expression has here lost its grammatical construction, being used like one word.

LVI.

1. στρατῷ. See ch. v. 1. A general marches not in a private manner, but in a public ; his style is army-like. And the army being thus in the dative, the numbers which compose the army are in the dative also : as, Ἀθηναῖοι ἐστράτευσαν ἐαντῶν χιλίοις ὀπλίταις, ch. lv., where clearly the Athenians are not accompanied by the 1,000, themselves forming them.

2. Θρίωζε. See ch. xlix. 2.

LVII.

1. Ἀχαΐαν. See ch. liii. 4.

2. τῶν δὲ Σαμίων. Here again the construction accords with the sense. The genitive τῶν Σαμίων depends on the

subject of the sentence, with which agree *ξυνθήμενοι*, *ξυλλέξαντες*, and *διέβησαν*. This subject is not *τινές*, but the idea expressed, *i.e.* the persons implied, by the parenthesis *ἦσαν . . . ἡπειρον*. Thucydides does not say *οἱ φυγάδες*, because he has not yet explained who they were.

3. *ὑπὸ νύκτα*. "At nightfall." "Towards night," so as to come under cover of night. So, *ὑπὸ τὸν σεισμόν*, "about the time of the earthquake," ii. 27; *ὑπὸ τοὺς αὐτοὺς χρόνους*, "about the same time," xlii. 4. And so in Latin, *sub occasum solis*, "just as the sun sets;" *sub lucem*, "at daybreak."

4. *ἐπανέστησαν*. Before the late events the government at Samos had been aristocratical. Individual democrats applied to Athens for aid; and the Athenians in answer to their call came with a fleet, and established a democracy. Now individual aristocrats rise against the democracy, and overthrow it; and at once the new government revolts from Athens (*ἀπέστησαν*). This instance, if we allow for the counter-intervention of Sparta, affords a fair sample of Greek revolution.

5. *τῶν πλείστων*. Some of the democratical party either still maintained opposition in the island, or, like the individual aristocrats mentioned above, fled to the mainland. As *ἐκράτησαν* with the genitive does not mean simply, "they defeated," (it means this with the accusative,) but "made themselves actually masters of," the latter seems to be meant.

6. *τοὺς ἄρχοντας*. Athenian officers, either military or civil, probably answering to our "residents."

LVIII.

1. *ταῖς ἑκκαίδεκα*. Another instance of construction following idea. In the writer's mind the 60 ships are divided into two distinct portions, consisting of 16 and 44 ships; and to each of these the definite article may with equal propriety be prefixed, as each is a distinct and definite number. In English we can only use it with the one last

mentioned, but the Greeks can affix it to either: to the latter, as αἱ ἑνδεκα, vii. 25; to the former, as here, and a little below, αἱ εἴκοσι, where the 70 Samian ships are again divided in the writer's mind into two distinct parts, the 20 transports and the 50 men-of-war. This seems to correspond in principle with the use of καὶ in either clause of a conjoined sentence. See note and references; ch. xxxii. 1.

2. ἐπὶ Χίου. Ἐπὶ with the genitive of place means generally (motion) "towards," "for," not necessarily implying arrival at, as ἐπὶ Ὀλύμπου ἀποπέμπουσιν, i. 62; with dative, (rest) "at," or "on," as οἱ οἰκοῦσιν ἐπὶ τῷ ἰσθμῷ, i. 56, (though sometimes the genitive is used thus, ἐπὶ τοῦ ἰσθμοῦ, i. 13); with accusative, (motion) "to," as ἐπὶ Κερκύραν, i. 44. This meaning with the genitive is especially to be noticed here, as on it depends the present form of περιηγέλλουσαι. See next note.

3. περιηγέλλουσαι. The common construction is οἴχεται ἀγγελῶν, "he is gone to tell," the telling being future to the going; but οἴχεται ἀγγέλλον, "he is gone telling," is not wrong, when the telling is contemporaneous with the going. Thus, πέμπει με σοὶ φέροντα τάσδ' ἐπιστολάς, Soph. Aj. 781, where the bearing commences with the sending. Hence, in the text, we must understand that the squadron recruited on their way; they were not sent to Chios and Lesbos only to recruit—this would be ἐπὶ Χίον περιηγέλλουσαι—but they were sent recruiting from place to place (περί), with Chios and Lesbos for their ultimate destination (ἐπὶ with genitive); though, in point of fact, succours are mentioned afterwards as coming from these islands only. Thus it is good English to say, "He is gone out riding;" and even, "He is gone fishing," because fishing, though not contemporaneous with going, is the only idea connected with it: but it would not be correct to say, "He is gone down to the river fishing," but "to fish;" a space of time *being implied* between the going and arriving at the river, *where the fishing begins*.

4. *βοηθεῖν*. This infinitive is quite simple. Their message was, directly, *βοηθεῖτε*, and this is expressed, obliquely, by that part of the verb which names the action; namely, the infinitive.

5. *δεκάτου αὐτοῦ*. Among the nine others was Sophocles the tragic poet.

6. *πρὸς Τραγία*. Like *ἐπί*, *πρὸς* with genitive of place means "looking towards," *ἐστρατοπεδεύοντο πρὸς Ὀλύνθου*, i. 62; with dative, "close to," "at," *πρὸς τῷ ἰσθμῷ*, i. 62; with accusative, "to."

7. *ἀπὸ τῶν ἐφορμουσῶν*. "From the blockading squadron."

8. *ἐπὶ Καύνου*. Towards Caunus in particular, Caria generally.

9. *ἐσαγγελθέντων*. The genitive singular would be quite simple, as it would agree in gender, number, and case with the sentence *ὅτι . . . πλέουσιν*, as with a noun, forming with it a genitive absolute. So *δηλωθέντος . . . ὅτι ἐγένετο*, i. 74. The plural is either a confusion between *ἐσαγγελθέντος ὅτι* and *ἐσαγγελθισῶν νεῶν ὅτι*, like *διὰ το ἥδη φοβεροὺς παρόντας Ἀθηναίους*, iv. 63; or else we may suppose that the information was repeatedly given, and that therefore the sentence *ὅτι . . . πλέουσιν* is in the plural, and *ἐσαγγ.*, as agreeing with it, in the plural also.

10. *ἐπ' αὐτοὺς*. *Ἐπὶ* with accusative of person seems to mean "to," for any purpose whatever. Here I think it means "to, to oppose," i.e. "against them;" though *αὐτοὺς* is understood by some to be the Samians, in which case it would mean, "to, to help them." Just below it means, "to, to fetch," *ἐπὶ τὰς Φωϊίσσας*. Cf. *ἐπὶ Ἀλκιβιάδην*, vi. 53.

11. *καὶ ἐκ τῆς Σάμου*. As Pericles from the Athenian fleet, so too Stesagoras, a Samian, from Samos.

LIX.

1. *ἀφράκτῳ*. "On the camp while unguarded."

2. *τῆς καθ' ἑαυτοὺς*. The sea opposite, over against them

—their own sea. So *κατὰ τὴν Λακωνικὴν*, iv. 3; *κατὰ Μάλεαν*, iv. 53; also ch. lii. 3.

3. *καὶ ἐκ τῶν Ἀθηνῶν*. "And from Athens there afterwards came up, to the number of forty, the fleet under Thucydides, &c.; and, to the number of twenty, the fleet, &c."

4. *ἀδύνατοι*. The entire Athenian fleet was enormous. Counting up, we have 44 + 40 + 25 + 40 + 20 + 30 (= 199) ships. It was always the policy of Pericles to bring up at once overwhelming masses. It was thus he recovered Eubœa,

5. *κατὰ χρόνους*. "By instalments,"—at certain times.

6. *Βυζάντιοι*. With the submission of Samos and Byzantium, B. C. 440, Thucydides closes his prefatory sketch of the Athenian empire. The next events of importance are the affairs of Corcyra and Potidæa, which form the prelude to the Peloponnesian war.

THE first nineteen chapters of this book correspond with the first nineteen chapters of the XIth book of Diodorus.

Chap. XX. with Diodorus, Book XI. chap. XXVII.			
XXI.	—	—	XXVIII.
XXII.	—	—	XXIX.
XXIII.	—	—	XXX.
XXIV.	—	—	XXXI.
XXV.	—	—	XXXII.
XXVI.	—	—	XXXIII.
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XXVIII.	—	—	XXXV.
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XXXI. with Thucydides, Book I. chap. LXXXIX.			
XXXII.	—	—	XC.
XXXIII.	—	—	XCI.
XXXIV.	—	—	XCII.
XXXV.	—	—	XCIH.
XXXVI.	—	—	XCIV.
XXXVII.	—	—	XCV.
XXXVIII.	—	—	XCVI.
XXXIX.	—	—	XCVII.
XL.	—	—	XCVIII.
XLI.	—	—	XCIX.
XLII.	—	—	C.
XLIII.	—	—	CI.
XLIV.	—	—	CII.
XLV.	—	—	CIII.
XLVI.	—	—	CIV.
XLVII.	—	—	CV.
XLVIII.	—	—	CVI.
XLIX.	—	—	CVII.

Chap. L. with Thucydides, Book I. chap. CVIII.			
LI.	—	—	CIX.
LII.	—	—	CX.
LIII.	—	—	CXI.
LIV.	—	—	CXII.
LV.	—	—	CXIII.
LVI.	—	—	CXIV.
LVII.	—	—	CXV.
LVIII.	—	—	CXVI.
LIX.	—	—	CXVII.

CHRONOLOGICAL TABLE.

	B. C.
Invasion of Xerxes	480
Battle of Thermopylæ	—
Battle of Artemisium	—
Battle of Salamis	—
Retreat of Xerxes	—
Battle of Platæa	479
Battle of Mycale	—
Capture of Sestos	478
Walls of Athens rebuilt	—
Fortification of Piræus	—
Capture of Byzantium	—
Beginning of the Athenian Empire . . .	477
Capture of Eion	476
Conquest of Scyros	—
Revolt of Naxos	466
Battles of the Eurymedon	—
Revolt of Thasos	465
Attempt to colonize Amphipolis	—
Earthquake at Sparta	464
Revolt of the Helots, or Third Messenian War	—

	B. C.
Conquest of Thasos	463
The Athenians at Ithome	461
Athenian Expedition to Egypt	460
The Athenians besiege Ægina	457
Myronides defeats the Corinthians	—
The Long Walls of Athens built	—
Battle of Tanagra	—
Battle of Œnophyta	456
Conquest of Bœotia	—
Conquest of Ægina	—
End of the Third Messenian War	455
Megara revolts to Athens	—
End of the Egyptian War	—
Expedition to Thessaly	454
Death of Cimon	449
Sacred War	—
Battle of Coronæa	447
Revolt of Bœotia	—
Revolt of Eubœa and Megara	445
Invasion of Attica	—
Reduction of Eubœa	—
Thirty Years' Peace	—
Revolt of Samos and Byzantium	440
Reduction of Samos and Byzantium	—

VOCABULARY.

When no form is affixed to a word, it must be understood that the word is quite regular ; or, if the word be a compound, that the forms are given under the simple word.

VOCABULARY.

A.

ἀγγέλλω, ἀγγελῶ, (aor. 1) ἤγγειλα, bring tidings, report.
 ἀδύνατος, *on*, unable, powerless.
 ἀεὶ, always.
 Αἰγινήτης, *on*, Æginetan.
 Αἰθεεὺς, Αἰθεῶς, Æthean.
 αἰρέω, ἤσω, ἔρηκα, εἶλον, take, seize.
 αἰσθάνομαι, αἰσθήσομαι, ἡσθόμην, perceive, hear, 49.
 αἰτία, cause.
 αἷτιος (with gen.), causing, responsible, to blame, 41.
 ἀκριβῶς, strictly.
 ἄκρος, topmost: τὰ ἄκρα, the heights, 47.
 ἀλίσκομαι, ἀλώσομαι, ἐάλωκα, ἐάλων, am taken, am conquered.
 ἀλλήλων (no nom.), *ois*, *ous*, one another.
 ἄλλος, *η*, *ο*, other, another: ἄλλῃ, in another direction, 51: ἄλλως, otherwise, in other ways, 41; otherwise than should be, fruitlessly, in vain, 51.
 ἀλλόφυλος, *on*, of another tribe, foreigner, 44.
 ἅμα, at the same time.
 ἀμύνω, ὑνῶ, ward off: (with dat.), aid, 47.
 ἀμφοτέρος, both.

ἀναγκάζω, ἄσω compel.
 ἀνάγκη, force, necessity, constraint, 41.
 ἀνάλω or ἀνάλισκω, ἀνᾶλώσω, use up, lavish, 51.
 ἀνάλωμα, ματος, τό, expense, sum to be paid, 41.
 ἀναπλέω, πλείσομαι, (aor. 1) ἀνέπλευσα, sail up.
 ἀνασταυρόω, crucify.
 ἀναχωρέω, go back, retreat.
 ἀνδραποδίζω, ἰῶ, enslave, sell the freemen of, 40.
 ἄνευ (with gen.), without, apart from, 40.
 ἀνὴρ, ἀνδρός, man (as opposed to woman).
 ἀνθίστημι, ἀντιστήσω, set up against, set up in opposition, 47.
 ἀνίστημι, raise up: ἀνίσταμαι, ἀναστήσομαι, ἀνέστην, rise up (raise the siege), 47.
 ἀντανάγομαι, put out to sea against, 49.
 ἀντέχω, ἀνθέξω, hold out, 45.
 ἀντί (with gen.), instead of.
 ἀντιπέρας (adv.), over against, on the other side, 42.
 ἀξιόω, think worthy: οὐκ ἀξιόσαντες, not having thought themselves worthy, not having expected, 44.
 ἀπάγω, ἄξω, ἀπήγαγον, lead off, take off, 51.

ἀπαράσκευος, *ον*, unprepared.
 ἀπείμι, ἀπέσομαι, am away, am
 absent, 47.

ἀπειρος, *ον*, inexperienced.

ἀπέρχομαι, go away.

ἀπὸ (with gen.), from: ἀπ' οἴκου,
 away from home, 41.

ἀποβοίνω, βήσομαι, βέβηκα,
 ἀπέβην, step off from, disembark,
 42; make a descent,
 47.

ἀπόβασις, *εως*, ἡ, descent, 50.

ἀπόγονος, descendant.

ἀποδίδωμι, give back, pay, give
 up, 49.

ἀποθνήσκω, θανούμαι, τέθνηκα,
 ἀπέθανον, die.

ἀποκνησις, *εως*, ἡ, shrinking
 from.

ἀπόλειπω, ψω, ἀπέλιπον, leave
 behind.

ἀπόλλυμι, ἀπολω, (aor. 1) ἀπώ-
 λησα, destroy: ἀπόλλυμαι,
 ἀπολούμαι, ἀπωλόμην, perish.

ἀποπέμπω, send away, dismiss.

ἀπορέω, am at a loss.

ἀποστασις, *εως*, ἡ, revolt.

ἀποφεύγω, flee away, escape.

ἀποχωρέω, go away.

ἀπρακτος, *ον*, doing nothing,
 unsuccessful.

ἀρχω, ἀρξω, rule, 41: ἀρχων (as
 noun), ruler, 46: ἀρχομαι,
 begin, 45.

ἀσφαλής, *ές*, *έως*, safe: ἀσφα-
 λέστατα, most safely, 49.

ἄττα, Attic for τινά, some.

αὖθις, again.

αὐξάνω or αὕξω, αὐξήσω, make
 to grow: αὕζομαι, grow, in-
 crease, 41.

αὐτίκα, immediately, on the
 spot, 43.

αὐτόθι, in the place, there.

αὐτόνομος, *ον*, independent.

ἀφίημι, ἀφήσω, (aor. 1) ἀφήκα,
 (aor. part.) ἀφείς, send away,
 let go, 45; give up, 43.

ἀφικνέομαι, ἵξομαι, ἔγμαι, ἰκόμεν,
 come (away from) to, arrive
 at, 47.

ἀφίστημι, ἀποστήσω, put away,
 make to revolt, 46: ἀφίστα-
 μαι, ἀποστήσομαι, ἀπέστην,
 stand aloof, revolt, 40, 41.

ἄφρακτος, *ον*, unfenced, un-
 guarded.

B.

βασιλεύς, *έως*, king.

βελτίων (comp. of ἀγαθός), *ονος*,
 better, 44.

βία, force, assault.

βοηθέω, assist.

βούλομαι, βουλήσομαι, βεβούλη-
 μαι, wish.

βραχύς, *εία*, *ύ*, slight, short.

Γ.

γῆ, γῆς, ἡ, earth, land, terri-
 tory.

γίγνομαι, γενήσομαι, γεγέννημαι,
 (perf. mid.) γέγονα, ἐγενόμην,
 am made, 40; become, am,
 41; happen, take place, 42.

γινώσκω, γνώσομαι, ἔγνωνκα,
 ἔγνων (γινῶναι, γινούς), know.
 γνώμη, opinion, way of think-
 ing, 55.

γυνή, γυναικός, woman, wife.

Δ.

δαπάνη, expense, money for
 spending, fund, 41.

δεῖ (impersonal), δεήσει, (imp.)
 ἔδει, it behoves, it is neces-
 sary: δεῖ σε δοῦναι, you
 must give.

δεῖδω, δέισομαι, (aor. 1) ἔδειασα,
 δέδοικα (part. δεδιώς), fear.

δεινός, terrible, shocking.

δέκατος, tenth.

δενδροτομέω, cut down trees.

δεύτερος, second.
 δέχομαι, δέξομαι, δέδεγμαι, receive.
 δηλώω, show.
 δημοκρατία, democracy.
 δῆμος, people, commons, democracy, 49.
 δηῶω, δηῶσω, lay waste.
 διὰ (with gen.), across, 49 : (with acc.), through, owing to, 41.
 διαβαίνω, βήσομαι, διέβην, go across, 51.
 διαβιβάζω, άσω, throw across, transport, 47.
 διάδοχος, ον, taking another's place, as a relief, 52.
 διακόσιοι, αι, α, two hundred.
 διακρίνω, κρίνω, (aor. 1 pass.) διεκρίθην, set apart, separate, 47.
 διακωλύω, hinder, prevent.
 διαλείπω, leave an interval : διαλιπόντων, having intervened.
 διαμαρτάνω, ήσομαι, διήμαρτον, miss entirely, 48.
 διαπλέω, sail across.
 διαπορεύω, carry across : διαπορεύομαι, pass across, 49.
 διαφέρω, carry different ways : διαφέρομαι, διοίσομαι, (aor. 1) διηρέχθην, carry myself different ways, differ, quarrel, 42.
 διαφεύγω, flee across, escape, 52.
 διαφθείρω, φθερῶ, διέφθαρμαι, (aor. 1) διεφθάρην, destroy, cut to pieces, 42.
 διαφορά, difference, quarrel.
 διενεχθέντας, from διαφέρω.
 διέρχομαι, go across.
 Δίος, genitive in use of Ζεύς, as if from Δίς.
 διώρυξ, ρυχος, ή, trench, channel, 51.
 δοκέω, δόξω, δέδογμαι, seem, am

thought, 44 : έδοξε, it seemed good.
 δοῖλος, slave.
 δουλόω, reduce to slavery, enslave.
 δύναμαι, δυνήσομαι, δεδύνημαι, έδύναμην, am able.
 δυνατός, able, skilful, 44.
 δύο, δυοῖν, (gen. plur.) δυῶν, two ; but sometimes indeclinable, 46.
 δύσσοδος, ον, hard to pass.
 Δωριεύς, Δωριῶς, (acc. plur.) Δωριᾶς, Dorian.

E.

εαυτοῦ, ής, οῦ, of himself, &c. : sometimes contracted into αὐτοῦ.
 εβδομήκοντα, seventy.
 εγγίγνομαι, take place in, intervene, 55.
 εγκαταλείπω, leave behind in, 57.
 εἰ, if.
 εἰδότες, from εἰδῶς, participle of οἶδα, know.
 εἴκοσι, twenty.
 εἶλον, 2 aor. from αἰρέω.
 Εἴλωσ, λωτος, Helot.
 εἰμί, έσομαι, ήν, am.
 εἶμι, (inf.) ιέναι, shall go.
 εἶπον (aor. 2 from έπω, not found), spoke, said : also, (aor. 1) εἶπα
 εἶργω, ξω, shut in ; shut out, drive back, 53.
 εἷς, μία, έν, (gen.) ένός, μιᾶς, ένός, one.
 εἶωθα, am accustomed.
 έκαστος, each.
 έκάτερος, each of two, either.
 εκατόν, a hundred.
 εκβοηθέω, go out to assist, make a sally.
 εκδεια, falling short, deficiency, 41.

ἐκδίδωμι, give up.
 ἐκκαίδεκα, sixteen.
 ἐκκομίζω, ἰῶ, carry out : ἐκκομίζομαι, carry out (for myself), 59.
 ἐκλείπω, λείψω, λέλοιπα, ἐξέλκω, leave, evacuate, 55.
 ἐκπλοος (cont. ἐκπλους), sailing out, sally out, 59.
 ἐκπολιορκέω, force out by siege, take by siege, 59.
 ἕκτος, sixth.
 ἐλασσώω, make less or worse, worst, 57.
 ἐλάσσων, ονος, smaller, worse ; fewer, 52 : ἐλασσον (neuter, as adverb), less : ἐλασσον ἔχειν, to have the worst, 47.
 ἑλειος, ον, marshy : οἱ ἑλειοί, the marsh-men.
 Ἕλλην, ηνος, Greek.
 ἔλος, εος, τό, marsh.
 ἐλπίζω, ἐλπῶ, ἤλπισα, hope.
 ἐμπύρην, πρήσω, (aor. 1) ἐνέπρησα, set on fire.
 ἐμπόριον, trading-place, market 42.
 ἐν (with dat.), in ; in the neighbourhood of, at, 50 : ἐν τούτῳ, at this juncture, 59.
 ἐνατος, ninth.
 ἐνδεής, ἐς, (gen.) ἐνδεοῦς, (neut. plur.) ἐνδεᾶ, wanting in, deficient, 44.
 ἐνεμι, ἐνέσσομαι, am in.
 ἐνιαυτός, year.
 ἐννέα, nine : Ἐννέα ὁδοί, Nine ways.
 ἕξ, six.
 ἐξαπινάως, suddenly.
 ἐξεμι, shall go forth. In Attic εἶμι has almost always a future sense.
 ἐξελαύνω, ἐξελῶ, (aor. 1) ἐξήλασα, drive out.
 ἐξέρχομαι, come forth.
 ἐξήκοστα, sixty.
 ἐξηκοστός, sixtieth.

ἐξοδος, ἡ, going out ; way out, 48.
 ἐξοικίζω, οἰκῶ, turn out of house, 56.
 ἐπάγω, ξω, ἐπήγαγον, lead to : ἐπάγομαι, lead to myself, bring to my aid, bring in as allies, 46, 56.
 ἐπαμύνω, ἰνῶ, come to aid, 43.
 ἐπανίστημι, set up against : ἐπανίσταμαι, ἐπανεστην, rise up against, 57.
 ἐπειδή, since.
 ἔπειτα, after that, secondly : ἐς τὸν ἔπειτα χρόνον, for the future, 50.
 ἐπὶ (with gen.), on, 51 ; towards, to, 48 : (with dat.), on, 40 ; on the coast of, off, 47 ; against, 44 : (with acc.), to, against, 42 ; to, on, 53.
 ἐπιβαίνω, βήσομαι, ἐπέβην, set foot on, 45 ; go on board, 53.
 ἐπικαλέω, ἐσω, call to : ἐπικαλέομαι, call to myself, call to my aid, call in, 43.
 ἐπικουρος, ον, helping : (as noun), mercenary, 47.
 ἐπιμένω, μενῶ, ἐπέμεινα, stay on, 51.
 ἐπιπίπτω, πεσοῦμαι, ἐπέπεσον, fall on.
 ἐπιστρατεύω, march against.
 ἐπιτελέω, ἐσω, put an end to, finish, 50.
 ἐπιτίθημι, θήσω, (aor. 1) ἐπέθηκα, put upon : ἐπιτίθεμαι, set on, attack, 55.
 ἐπτακόσιοι, seven hundred.
 ἔργον, deed, action, 47.
 ἔρχομαι, ἐλεύσομαι, ἐλήλυθα, ἦλθον, come, go.
 ἐς (with acc.), to, into ; up to, 42.
 ἐσβάλλω, βαλῶ, ἐσέβαλον, throw into : (without acc.), throw myself into, invade, 43, 51.
 ἐσέρχομαι, go into, enter.

ἐσκομίζω, bring in: ἐσκομίζομαι, bring in for myself, 59.

ἐσπίπτω, πεσοῦμαι, ἐσέπεσον, fall into, 48.

ἔτι, yet, yet longer.

ἔτος, ἔτεος, τό, year.

Εὐβοεύς, Εὐβοῶς, (acc. plur.) Εὐβοᾶς, Eubœan.

εὐθύς, θεῖα, θύ, (gen.) θεός, straight: εὐθύς (as adverb), straightway, immediately, 53.

Εὐρυμέδων, δοντος, ὁ, the Eury-medon.

ἐφορμέω, lie at anchor against, 58.

ἔχθος, εος, τό, hatred, enmity.

ἔχω, ἔξω, ἔσχηκα, have, hold, occupy: (imp.) εἶχον, were in possession of, 42: (aor. 2)

ἔσχον, took possession of, 45, 56.

Z.

ζάω, ζῆθι, ζῶην, ζῶ, ζῆν, ζῶν, live.

H.

ᾗ (dat. sing. fem. from ὅς), for which cause, wherefore, 43.

ἡγέομαι, ἡγήσομαι, lead, 49; hold, think, consider, 44.

ἤδη, already.

ἡδονή, pleasure.

Ἡδωνικός, belonging to the Edonians.

Ἡών, ὄνος, ἡ, Eion.

ἡκιστα, least: οὐχ ἡκιστα, chiefly, especially.

ἡμέρα, day.

ἦν (contracted from ἑάν), if.

ἡπειρος, ἡ, mainland.

Θ.

θάλασσα, ης, ἡ, sea.

Θράξ, Θρακός, ὁ, Thracian.

I.

ιδέα, form, manner, sort, 51.

ιδιώτης, ου, ὁ, private person.

ιερός, sacred: ἱερόν, sacred place, temple.

Ἰθωμήτας, (Doric gen.) Ἰθωμήτα, Ithometan, of or belonging to Ithome.

ικέτης, ου, ὁ, one who comes for aid, suppliant.

ικνέομαι, ἵξομαι, ἱγμαι, ἰκόμην, come: ἰκνούμενος, becoming, proper.

ἵνα, in order that.

ἵππεύς, έως, ὁ, horseman.

ἰσόρροπος, ου, equally balanced, 47.

ἴσος, equal; equal in point of number, as many, 57: ἀπὸ τοῦ ἴσου, on equal terms, 41.

ἵστημι, στήσω, (aor. 1) ἕστησα, place, set up, erect, 47:

ἵσταμαι, ἕστηκα, ἕστην, stand.

ἵσχω (a form of ἔχω), hold, check: (without acc.), hold myself, stop, 52: (with gen.), desist, 54.

K.

καθαίρέω, ἤσω, καθέλων, (fut. 2) καθελῶ, pull down, destroy.

καθίστημι, καταστήσω, κατέστησα, set down, station, settle, establish, 55, 57; κατεστήσαντο, settled in subjection to themselves, 56: καθίσταμαι, καθέστηκα, κατέστην, am settled, appointed, 40; καθίσταντο, were set down in, were involved, 41; καθειστήκει, had been entered into, 42, 44.

κακίζω, ἴσω, make bad, reproach.

καλέω, καλῶ and καλοῦμαι, ἐκάλεσα, (aor. 1 pass.) ἐκλήθην, call.

κατὰ (with acc.), down, through; according to; καθ' ὁμολογίαν, on terms of surrender, 40; κατ' ἔχθος, through hatred, 45: at, 49; κατὰ θάλασσαν, by sea, 49: over against, opposite to, 52, 59.
καταβαίνω, βήσομαι, κατέβην, go down, make a descent, 47.
καταβοάω, βοήσομαι, cry out against, 57.
κατάγω, lead down; bring back from banishment, restore, 53.
κατακλείω or κλήω, κλείσω or κλήσω, κατέκλησα, (aor. 1, pass.) κατεκλήσθην, shut up, 51, 59.
καταλαμβάνω, seize upon, 47.
καταλεύω, σὼ, stone to death, 48.
καταλύσις, εὖς, ἡ, putting down, subversion, 49.
καταπαύω, σὼ, put down, 49.
καταστρέφω, ψω, overturn: καταστρέφομαι, subject to myself, subdue, 56.
κατατίθημι, θήσω, lay down: κατατίθεμαι, (aor. 2) κατέθεμην, lay down for myself, lay by, deposit, 57.
καταφεύγω, φεύξομαι, κατέφυγον, flee down to, take refuge in, 46.
κατέρχομαι, come down; come back from banishment, 55.
κατέχω, καθέω, κατέσχον, hold down, press hard, 45.
κατοικίζω, ἰώ, settle down, establish, 45.
κελεύω, σὼ, urge on, command, beg:
κέρας, κέρως, κέρα, τό, horn.
Κίμων, μῶνος, Cimon.
κινέω, move, stir.
κλέπτω, ψω, steal.
κύλπος, βόσση, gulf.
κομίζω, ἰώ, bring: κομίζομαι,

ἰοῦμαι, bring to myself, recover, get back, 55.
κρατέω, ἦσω, prevail, conquer, 42; (with acc.), defeat, 50; (with gen.), make myself master of, 46, 50.
κρύφα, secretly, 49: (with gen.), without the knowledge of, 43.
κτίζω, ἰσω, found, plant.
κύκλος, circle.
κωλίων, ὕσω, hinder, stop.

Λ.

λαμβάνω, λήψομαι, ἔληφα, ἔλαβον, take, catch.
λειποστράτιον, desertion, 41.
λευκός, white.
Λίβυς, vos, Libyan.
λιμός, famine.
λόγος, word, reason, 44.
λοιπός, remaining, rest, 51: τὸ λοιπόν, for the future, 43.
λυπηρός, harsh, vexatious.

Μ.

μακρός, long.
μάλα, very: μάλλον, more, rather: μάλιστα, most, chiefly, especially, 44; about, 47.
μάχη, battle.
μάχιμος, warlike.
Μέγαρα, ὦν, τά, Megara.
Μεγαρεὺς, εὖς, Megarian.
μέγας, μεγάλη, μέγα, (gen.) μεγάλου, ἡς, ου, great: μείζων, greater: μέγιστος, greatest.
μέγεθος, εὖς, τό, greatness, size.
μεθίστημι, μεταστήσω, put in change, put away: μεθίσταμαι, μετέστην, go elsewhere, go over, 49.
μέλλω, μελλήσω, am at the point of, am about, intend, 43.

μέντοι, however.

μέρος, εος, τό, part : μερῶν (gen. plur. cont.), 46.

μεσόγειος, inland : μεσογεία, ή, inland part, interior, 42.

μετά (with acc.), after, 40 : (with gen.), with, 47.

μέταλλον, τό, mine, mining district, 42.

μεταπέμπω, send after, send to fetch, 54.

μέχρι, up to, until : μέχρι οὗ, up to which, until, 51.

μή, lest, that not.

μηδέποτε, never.

μηκύνω, ὕνω, prolong.

μήν, μηνός, ό, month.

μητρόπολις, εως, ή, mother country.

Μιλτιάδης, ου, Miltiades.

μῖσος, εος, τό, hatred.

μόνος, alone, only.

μύριοι, αι, α, ten thousand.

N.

ναυμαχέω, fight with ships, fight by sea.

ναυμαχία, battle with ships, sea-fight.

ναῦς, νεός, ή, ship.

ναυτικόν, navy, fleet.

νέμω, νεμῶ, ἐνείμα, deal : νέμωμαι, deal to myself, possess, enjoy, 42.

νέος, young, new : νεώτατος, youngest, 47.

νεώριον, dockyard, 50.

νεωστί, lately.

νεωτερίζω, make changes, 44 : (with acc.), revolutionise, 57.

νεωτεροποιΐα, innovating spirit, or ways, 44.

νησος, ή, island.

νικάω, ήσω, conquer, defeat.

νομίζω, ἰώ, ἐνόμισα, think, 49.

нын, now.

Ξ.

ξηραίνω, ἄνω, dry up.

ξηρός, dry : ἐπὶ τοῦ ξηροῦ, on dry ground, 51.

ξυλλέγω, ξω, collect.

ξυμβαίνω, βήσομαι, βέβηκα, ξυνέβην, come together ; come to an agreement, 40, 45 : ξυνέβη, happened, 40.

ξυμβάλλω, βαλῶ, βέβληκα, συνέβαλον, throw together ; engage in battle with, 47.

ξυμμαχία, alliance.

ξυμμαχικός, pertaining to alliance : κατὰ τὸ ξυμμαχικόν, in accordance with the terms of the alliance, 49.

ξυμμαχίς, ἴδος, allied, 40 : (as noun), ή, confederacy, 52.

ξύμμαχος, allied : (as noun), ό, ally.

ξύμπας, πασα, παν, all together, united.

ξυμφέρω, ξυνοίσω, (aor. 1) ξυνήνεγκα, bring together, contribute.

ξυναποστάντες, (aor. 2 part. from ξυναφίστημι), having joined in the revolt, 46.

ξυνεπιλάμβανομαι, take hold of in conjunction with, take part in, help, 57.

ξυντίθημι, put together : ξυντίθεμαι, agree upon, 57.

ξυστρατεύω, serve along with, share in an expedition, 41.

Ο.

ὅδε, ἥδε, τόδε, this—here before me.

ὁδός, ή, way, road.

οἰκέω, inhabit.

οἰκῆτωρ, ορος, ό, inhabitant, settler.

οἰκίζω, ἰώ, colonise.

οἰκοδομέω, build.

VOCABULARY.

πρότερος, former : **πρότερον** (neuter, as adverb), formerly, previously, 47.

προφυλακὶς (*ναῦς* understood), *ἴδος*, ή, guard-ship.

προχωρέω, go forward, advance: (impersonal), **προχωρεῖ μοι**, it goes on well with me, I succeed; (imp.) **προυχώρει**, 53.

πρώτος, first : **πρώτον** (neuter, as adverb), firstly, in the first place, 40.

Πυθικός, Pythian, belonging to Pytho—the name by which Apollo was called at Delphi.

πως, in any way : **πως καὶ ἄλλως**, in certain other ways also, 41.

P.

ῥάδιος, α, ον, also ος, ον, easy.

Σ.

Σάρδεις, εων, αἱ, Sardis.

σεισμός, earthquake.

σκέπτομαι, **σκέψομαι**, **ἔσκεμμαι**, look about, consider, 49.

σπονδή, drink offering : **σπονδαί**, truce, treaty.

στρατεία, expedition.

στράτευμα, ατος, τό, army, force, 5.

στρατεύω and **στρατεύομαι**, serve as a soldier, march, go on an expedition, 46: (with acc.), engage in, 54.

στρατηγέω, am general, command.

στρατιά, army.

στρατιωτὶς (*ναῦς* understood), *ἴδος*, ή, troop-ship, transport.

στρατόπεδον, camp.

Στρυμών, **Στρυμόνος**, the Strymon, a river in Thrace.

σφεῖς, **σφῶν**, **σφίσι**, **σφᾶς**, they, themselves, 57.

σφοδρός, α, όν, also ός, όν, excessive.

σώζω, σω, save.

T.

ταλαιπωρέω, suffer hardship.

τάσσω, **τάξω**, set in order : **τάσσομαι**, set on myself, take on myself, 50; agree, 41, 43.

τάχος, εος, τό, haste : **κατά τάχος**, in haste, 56.

τειχομαχέω, fight with walls, conduct a siege, 44.

τείχος, εος, τό, wall.

τελευτάω, ήσω, come to an end.

τέλος, εος, τό, end.

τεσσαράκοντα, forty.

τέσσαρες, ες, α, (gen.) **ων**, (dat.) **τέσσαρσι**, four.

τετρακισχίλιοι, αι, α, four thousand.

τις, **τις**, (gen.) **τινός**, (dat.) **τινι** or **τω**, any, some.

τολμηρός, daring.

τότε, then.

τρεῖς, **τρεῖς**, **τρία**, (gen.) **τριῶν**, three.

τριάκοντα, thirty.

τριακοντούτης, ες, lasting thirty years, 57.

τριακόσιοι, αι, α, three hundred.

τριήρης, εος, ή, galley with three ranks of oars, trireme.

τρίτος, third.

τροπαῖον, trophy.

τρόπος, manner.

τυγχάνω, **τεύξομαι**, **ἔτυχον**, hit upon; happen : **ἔτυχον ἡρηκότες**, they happened to have taken, 45.

Υ.

ὕδωρ, **ὕδατος**, τό, water.

ὕπὲρ (with gen.), above, off, 46, 54 : in behalf of, 49.

ὑπήκοος, *ον*, hearkening to, subject, 59.

ὑπισχνέομαι, ὑποσχήσομαι, ὑπέσχημαι, ὑπεσχόμεν, hold myself under, take on myself, undertake, promise, 43.

ὑπὸ (with *gen.*), by, 42; at the hands of, 44: (with *acc.*), under (with idea of motion to), 52: towards, about, 42, 57.

ὑπόλοιπος, *ον*, left behind, 47.

ὑπομένω, *μενῶ*, stay behind, 57.

ὑποπτος, *ον*, suspicious.

ὑπόσπονδος, *ον*, under treaty.

ὑποχωρέω, go back, retreat.

ὑποψία, suspicion.

ὕστερος, later, latter; ὕστερον (neuter, as adverb), afterwards.

Φ.

φαίνω, *φανῶ*, make to appear, show: φαίνομαι, φανήσομαι, appear, seem.

φανερός, open.

φέρω, οἶσω, (aor. 1) ἤνεγκα, bear, bring; pay, 41, 43.

φεύγω, φεύξομαι, ἔφυγον, flee; am in exile, 53: φεύγων (as noun), exile, 55.

φθείρω, φθερῶ, ἔφθαρκα, (aor. 1 pass.) ἐφθάρην, destroy, ruin, 52.

Φοίνιξ, ἶκος, Phœnician.

φόνος, slaughter, 50.

φόρος, that which is brought, tribute.

φρουρά, garrison.

φρουρέω, guard, garrison.

φρουρός, guard.

φυγάς, ἄδος, exile.

φυλακή, guard, garrison, 55.

Φωκεύς, ἑως, Phœcian.

Χ.

χίλιοι, *αι, α*, thousand.

χράομαι, (inf.) χρῆσθαι, χρήσομαι, use, 58.

χρῆμα, *ατος, τό*, thing needed: χρήματα, goods, money.

χρηστήριον, oracle.

χρόνος, time: χρόνῳ, in course of time, at length, 40.

χώρα, country, district, 50.

χωρίον, piece of ground, 48; place, post, fort.

Ψ.

ψιλός, bare, light-armed.

Ω.

ὥς (adverb from ὅς), in which manner, as, 40; since.

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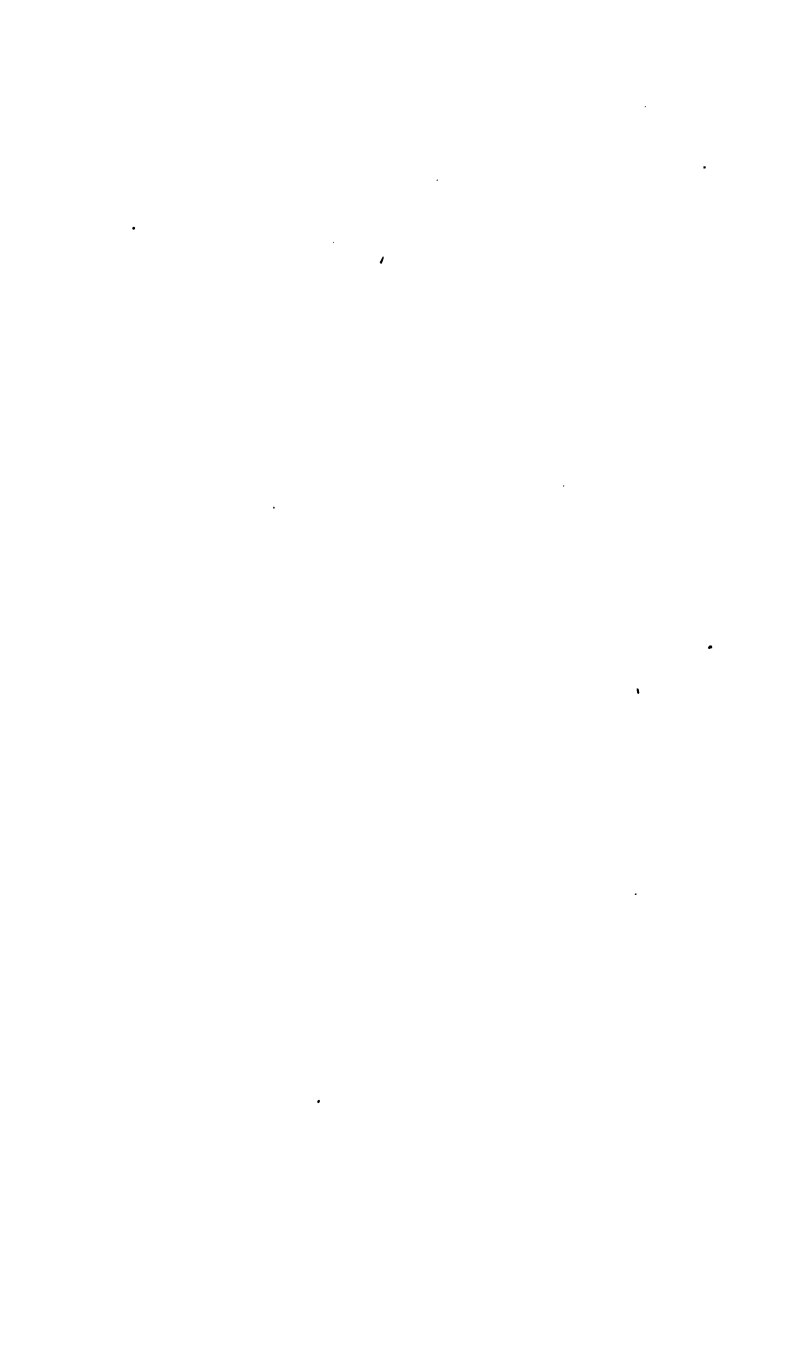
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